The Missionary Herald

VOLUME CVII NOVEMBER 1911 NUMBER 11

THE newspapers have proclaimed the fact that the American Board held its 102d Annual Meeting at Milwaukee, October 10–13. Readers of the religious weeklies have learned somewhat of the proceedings; the American Board Extra of the *Milwaukee Sentinel* has carried a full report to the missionaries, corporate members, pastors, and other groups in the Board's circle. All that is in order for this slower-paced monthly is such note and comment on the meeting as may emphasize its particular qualities.

The Milwaukee Meeting

IT was a matter of course that after such a year as was reported, there should be abundant rejoicing at Milwaukee. Everybody was happy; the atmosphere was full of cheer; fresh courage and new hope were voiced at every session. But the joy of the time was sobered by the vision of the enlarged opportunity. "Challenge" was the key word of the time. It was the repeated word on the program and the prevailing thought of the speakers. Progress and opposition, opportunity and need, all were interpreted in terms of a new challenge to the Church of Christ. The score of missionaries who one after another told of the present situations in the fields they represented hammered home one thought: it is a new hour of missionary opportunity, *which will pass.*

A Jubilant Challenge

MORE and more is it coming to be the case that the annual meetings of the Board are given over to those who can speak with special knowledge and authority on the theme of the time. The missionaries are brought to the fore ("give them yet larger place," said one attentive listener at Milwaukee); the ministers and other speakers from the home base are those who have special acquaintance with the problems on the home side or who have come closer than their brethren to the fields abroad. The annual meeting is now less a time for general oratory—even religious or missionary oratory; it is the occasion for men who know well and feel deeply to speak the message that men wait to hear. Every speaker may fairly be called an expert on his theme.

A Conference of Experts

THE session of Wednesday evening will be numbered among the great hours in the Board's history. "The best missionary program ever heard," said one corporate member, a seasoned attendant upon public meetings. Everything conspired to lift the tides of feeling to their flood. The spacious Grand Avenue Church, seating 1,400, was crowded almost to its limit. The earlier sessions of the day had already made responsive the hearts and minds of the great company, when with swift and brilliant speech Dr. Arthur H. Smith began to portray the struggle of China for her own new life and pleaded for the help of Christian America. Dr. J. K. Greene, of Constantinople, followed, sketching the emergence of the New Turkey, the strain of her conflict to hold what she had gained, and the service that Christian missions can render now. After these veterans with youthful hearts and eager spirits, came Dr. A. J. Lyman, also with silvered hair and with more than silver speech, to pour forth, out of the experience of his tour of the Levant and of India, his

On the Mount

fresh and stronger assurance, "It is day now in Asia," and that the forces are converging for a swifter advance of the kingdom of Christ. No one who was present will forget that evening.

Some New Features

ONE annual meeting of the Board is much like another in outward form. Perhaps it is the new face or the new message that mainly give it variety and individuality, but there are always some new features to be remembered. This year the very large attendance of the Congregational ministers of Wisconsin and particularly of the home missionary pastors was conspicuous. The provision at several points on the program for opportunities for discussion and voluntary remark was a pleasant and profitable variation from the usual way. Mr. Goodenough's presentation, in behalf of the Amanzimtoti church, of a huge gavel of African ironwood made by native hands and fit to break a man's head with one rap, was a novel incident of one session.

Hospitalities without Measure

THE officers of the Board and those who had aught to do with the conduct of the meeting, as well as every visitor and attendant upon its sessions, have reason to remember with utmost gratitude their hosts at Milwaukee. Everything was done for their comfort, pleasure, and help. The arrangements were carefully made, provision of space and material was ample, both Plymouth and Grand Avenue Churches were ideal buildings for their several uses, and the homes and hearts of those who entertained the Board were wide open to their visitors. If Congregationalism and missionary zeal are not indigenous to Milwaukee, as was whispered, there is a type of both planted in that town that deserves to be cultivated, not to say transplanted.

During the session one hundred corporate members attended, including twenty veteran missionaries. In all, with wives and unmarried ladies, nearly fifty missionaries were present. One feature of the open parliament was the impromptu raising of over $3,000 for special work in Western Turkey, to be spent in conference with Dr. Joseph K. Greene, who had made a stirring appeal for this work, with which he had been connected. Another incident was the redeeming of a precious silver service, the gift of native Christians to a Madura missionary and his wife, who desired to be unnamed, who now wish to transfer the gift made them to the American Board. The sum of $600 was raised to purchase the service on condition that it be returned to the missionaries, to be retained by them. The closing of the session on Friday morning was very tender and impressive. Seven brief farewell addresses were made by missionaries going to India, China, Japan, Africa, and Turkey. Dr. Beale's address was felicitous, and bore witness to the hearty appreciation of the value of the meeting to the people of Milwaukee as well as to their guests.

To Those Who Didn't Go

AFTER all, but a small fraction of the American Board's constituency could attend the meeting at Milwaukee: only a minority of the corporate members; but a few of the 6,000 Congregational pastors; not a tithe of the missionaries; scarcely a handful of the host of Congregational folk scattered over the land. What can those left behind get from the Annual Meeting? They can get a good deal, if they will. An American Board extra of the *Milwaukee Sentinel* is to contain full reports of all sessions. A copy is mailed by the Board to the missionaries and to pastors of supporting churches. Upon application, copies will gladly be sent to others who will make use of them. It is possible to have a stirring report in any church; a trustworthy reporter in any home.

The Board's Earlier Visit to Milwaukee

THE American Board had been to Milwaukee once before. It was the Sixty-ninth Annual Meeting in 1878. Pres. Mark Hopkins, of Williams College, was then President. The meet-

ing was not large in attendance; there were but 64 corporate members recorded as present and 161 honorary members.

The growth of the Board since its last visit to Milwaukee is indicated by the fact that its force sent out from the homeland has increased more than fifty per cent, while its native agency is nearly five times as large. The pupils under instruction in its schools of higher and lower grade have increased threefold. The native contributions have grown from a sum so small as then to be unreported to the impressive figure of $300,000, while its receipts for the current expense of the year's work have grown from $482,200 to $1,030,000.

Secretary Patton's Return

MUCH regret was expressed at Milwaukee that Secretary Patton had been unable to reach home in season for the session; but a telegram was received from him on his arrival in New York on Thursday night, the reading of which caused much enthusiasm. It was a great delight to all in the Missionary Rooms in Boston on Monday, the 16th, to welcome the Secretary on his safe return from his long journey in behalf of missions. He has visited nine of the Board's missions, including the three in Africa, one of which had never before been visited by an officer of the Board. He comes back in good health and with a more profound conviction than ever of the need of the gospel in the lands to which we have sent missionaries and of its power to redeem and uplift society. He is already at his desk, prepared for work with renewed zeal.

War on the Mediterranean

IT was a pitiful sight, just as the world under the lead of the Great Powers was looking forward to an era of peace which should abolish war and introduce a method of settlement for international difficulties, that war should be precipitately declared by a Christian nation against the Turkish empire. It looks at this writing as though the conflict may be speedily ended, but what has already occurred shows that the war spirit is not easily exorcised, and that the gospel of the Prince of Peace needs to be preached with all vigor throughout the earth. Italy's course is not to be apologized for, and yet it must be remembered that what she has lately done has been done by all the Christian nations which now disapprove her act. That the recent course of Italy has been almost universally condemned only illustrates what progress has been made in late years in public sentiment in reference to war. The fact is that Turkey was weak, and that it seemed to Italy that the time for her to secure certain territory she wanted had arrived; and she proceeded to take what she regarded as her share in the world's surface. Other nations had done the same; why should not she? But the world has objected, as it would not have done years ago, though not now as some of us thought it should have done. Doubtless it was not easy for other nations to say to Italy, "Hands off," for they have all been guilty of such robbery, and previous offenses of this kind have not yet been altogether forgotten. Possibly intervention, which seems to be demanded by the situation, may avail to end this strife without further bloodshed, and we still have reason to cherish the hope that the era of international peace is coming. In the meantime Turkey is suffering severely. An immense strain is put upon her government and her people in the present trying situation. May the God of Peace put an end to these wicked strifes!

The New Rule in Mexico

RECENT events have awakened new and strong hopes for our sister Republic of Mexico. The clouds that gathered there in the past months were very dark, and a strong impression prevailed that the fierce factions which had been arrayed against each other would not be pacified without a period of prolonged unrest and national turmoil. Under the conditions then exist-

ing, it was hardly to be anticipated that an election of the president would end the strife, but from all appearances hostilities have ceased and instead of a year of fighting and bloodshed quiet seems to reign; the people seem to have submitted to the popular choice of President Madero. It seems almost marvelous that such calm should have followed the political revolution, and that the new régime should have been established so smoothly. All this bodes only good to the republic, whose future is bright with hope. We look for an era of peace in Mexico in all commercial and educational, as well as missionary lines.

The Hague Opium Conference

THE date of holding The Hague Opium Conference has now been fixed for December 1. There can be no question whatever that China is doing its full part to expedite the suppression of the traffic in opium. The reform movement is progressing mightily, and Great Britain and other nations have approved of efforts to suppress the traffic. The obstacles in the way of carrying out the proposals made are immense, and The Hague Conference, which is to consider the whole subject, will need wisdom and courage to direct and energize its counsels. The work of this conference at The Hague should be vigorously supported by the sympathies and efforts of all lovers of mankind.

Mission Study Council

THERE was organized in Lunteren, Holland, on September 5–11, an International Missionary Study Council, at which were present sixty-one delegates from thirteen countries: four from the United States, one each from India and Australia, the rest from European countries. Men of much prominence were in the movement, the object being to foster a federation between nations, an interchange of literature, methods, and experience of each country. This is one of the outgrowths of the Edinburgh Missionary Conference. It is founded on the belief that missionary education is essential to religious education, and that the federation of societies and denominations in common missionary endeavor is essential for economy, efficiency, and unity of the churches. Eleven representatives were chosen from six districts which had already organized mission study movements. Mr. Harry W. Hicks, of New York, was chosen president of the council. Thus another organization of world-wide reach is now seeking to inspire and guide the efforts of Christians in reference to the universal propagation of the gospel. May the blessing of the Lord rest upon it!

The Orient in Providence

IT seems to be the consensus of opinion that the "Orient in Providence" (September 21—October 7) equaled portions of The World in Boston, its mammoth prototype, in scenic effect and educative value, though lacking the inspiration of the Pageant. The attendance also was gratifying to the Providence people, though not to those who bore the financial burden. The strength of the exposition lay in its small size (three foreign and three home sections), allowing greater freedom of study and proper attention to the missionary expert and special speaker. The report from the stewards themselves is gratifying. On the whole the promoters of such small expositions may well feel encouraged to continue.

A Missionary's Furlough

WEBSTER'S DICTIONARY defines a furlough as a leave of absence, with the added idea of absence from service. On the way back to China last summer Dr. F. F. Tucker reviewed his furlough with this result: "During my eleven months in America I find I traveled 15,250 miles, riding on 157 trains, with an experience of one train wreck and one cloud-burst and washout. In addition to home visits and two short post-graduate courses, I was occupied in giving 187 talks and speeches, besides attendance on five missionary exhibitions, including The World in Boston.

Talks and speeches would number over 360 if all occasions at these exhibitions were included. Dr. Emma Tucker's record is not so far behind, though we do not have the figures." It would appear that the word furlough hardly describes such a leave of absence from one's post. However, Dr. Tucker adds, "It was all a most wonderful uplift to us."

All-Turkey Conference

THE projected conference in 1912 of representatives of all the American Board missions in the Turkish empire, with a deputation from the home base, to which allusion has been made in earlier issues of this year, is now assured, and plans for its conduct are being rapidly shaped. To save repetition here, we urge our readers to note particularly that part of Secretary Barton's Survey of the Fields, read at Milwaukee and printed in this number, which bears on the important conference. The reference will be found on page 526.

The Overruling Will of God

AT the annual meeting of the Western Turkey Mission, which was to have been held at Marsovan this year, but was omitted because of the outbreak of cholera, it was planned that Dr. George F. Herrick, of Constantinople, should present some reminiscences of the fifty years of his missionary life in Turkey. In the paper thus prepared but not read, Dr. Herrick points out that missions somehow grew and expanded in that unhappy empire even during the reign of Abdul Hamid, which foreign residents in Turkey dared not then characterize as it deserved. In the face of government opposition and espionage the work of the American Board made steady and even rapid progress.

There were many striking interpositions of Providence during that time. When one reflects upon the fact that under a rigid censorship it was yet possible to issue many editions of the Bible and other Christian literature in Osmanli-Turkish, besides large issues in other languages, while at the same time schools and hospitals were being established, recognized, and enlarged, fresh assurance is given to the faith that above all earthly and human forces God's sovereign will controls this world and its affairs. The longer the reach of time reviewed, the more conspicuous to all observers is this control. Man may not admit it, but it is a fact that the human race lives under a theocracy. So it was when Abdul Hamid sat on the throne; it is true now when the experiment of constitutional government is on trial in Turkey.

One Way to Help

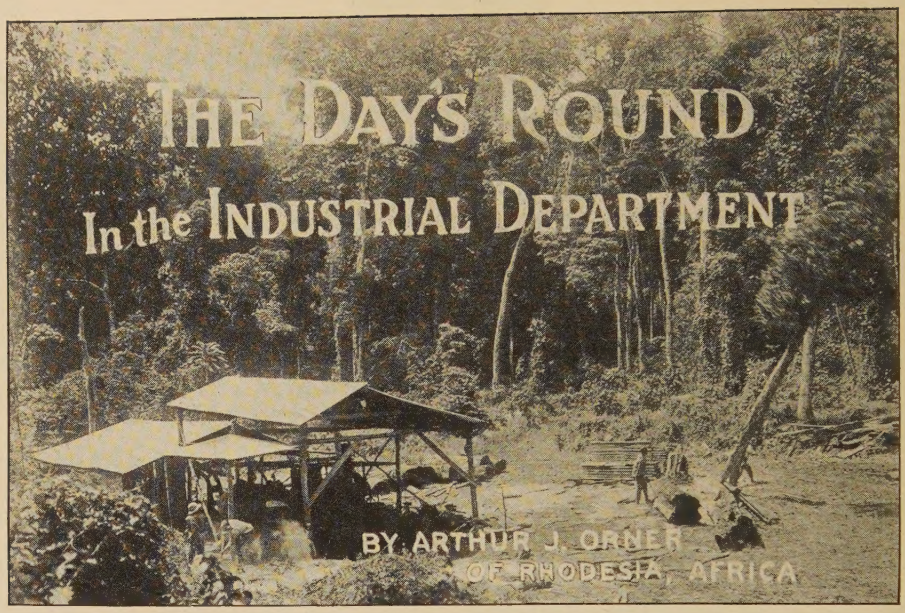
IF subscribers to the *Missionary Herald* will make their renewals for 1912 before the end of December, they will save the Publication Department the labor, cost, and embarrassment of mailing them a reminder. The present postal rules prohibit sending the magazine more than four months after the date when the subscription expires.

The Free List Once More

THE same rigid postal rules require that copies sent regularly without charge, even though in accordance with the agreement and custom of the Board, as to pastors, church treasurers, corporate members, donors of certain amounts, etc., must be upon annual application of such unpaid subscriber. Here, too, prompt and willing conformity to a rule which is not of the Board's making will help the Publication Department.

Good Reading

THE article on "Christian Missions in Japan," by Mr. Kinnosuke, published in the September *Century*, is attracting deserved attention. If any of our readers have not already seen it, we advise them straightway to turn to the extract from it in The Portfolio of this number. The joint republication of the article by the foreign mission boards of America seems likely; if accomplished, it will offer for wide distribution a notable tribute to the worth of Christian missions.

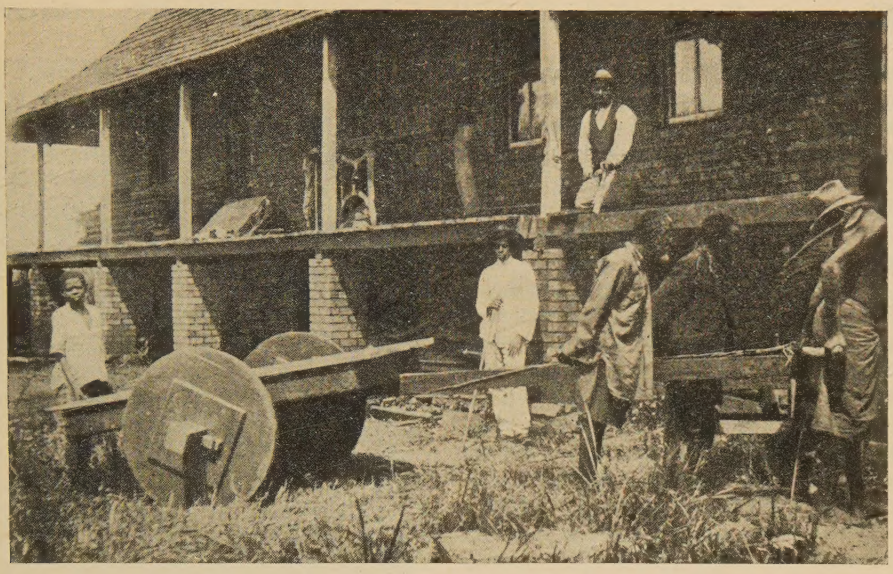


MR. ORNER PERCHED ON A FALLEN TREE

AS the sun appears above the eastern mountains the rising bell starts the "Day's Round" in the Industrial Department at Mt. Silinda. Fifteen minutes later the sixty boarding school boys may all be found at their places of duty in the shops and gardens, or at cleaning or cooking in the dormitories and kitchen. As the industrial missionary goes to his door on the way to the shop he is usually greeted by three or four boys, who have come with some question regarding their work, or perhaps asking permission to visit their homes for over Sunday. These are soon attended to, and he continues on his way to the shop, where already the boys have commenced work.

The shops are all in one building, so an inspection of the work here requires but a few moments. On the main floor, in the machine shop, the two apprentices are engaged in cleaning the machinery or on some small repair work, while in the engine room adjoining another boy is starting the fire under the boiler of the sixteen horsepower traction engine. In the basement of the shop building the fourteen boys of the carpentry class are found hard at work under the direction of Mpini Mcunu, our Zulu carpenter from Natal. Tables, chairs, doors, and windows are being made entirely by the boys, and may be seen in all stages of manufacture. Quite a contrast to the conditions in the kraals, where tables and chairs are unknown and doors are made of mats or poles! Quite a contrast, too, between these young men and their brothers in the kraals—the former clean, neatly dressed, intelligent, and with the ability to use tools and do work that their fathers never saw or dreamed to be possible!

After the inspection of the shops comes a trip to the gardens for a hurried review of the work before breakfast. Here some of the boys are found harvesting the six-acre field of beans, while others are clearing trees and brush from new ground in preparation for the next season's planting, and still



OUTSIDE THE SHOPS

Showing a Portuguese solid wooden wheel cart made in the carpenter shop at Mt. Silinda for a Portuguese commandante

others are laboriously plowing with the oxen.

At 7.50 the bell rings again and all stop work for breakfast, after which the boys go to school, where they study until noon. While the boys are at their studies there is considerable industrial work going on, as there is a large number of men employed in building and in the preparation of building materials, and the morning must be spent in superintending this work. First comes an inspection of the new two-story house, where the masonry work is under way. A number of schoolboys are employed here, but the work continues throughout the day, as the native head mason and a number of the men are not connected with the school. None of the natives can read plans, and they have to be closely watched even on the simplest building, so it is necessary to visit this work once or twice every day.

An hour and a half are now spent in a trip through the forest to the brickyard, two miles from the station, where forty men and boys are making pressed bricks and tiles in preparation for future building operations. These are the only pressed tiles made in Rhodesia, and pressed bricks are made in only a few other places. The natives did not know the use of bricks when the white man first came here, but they quickly became quite proficient in their manufacture. The brickyard is under the supervision of Laduma Njapa, our right-hand Zulu helper, and requires

A GIANT MAHOGANY

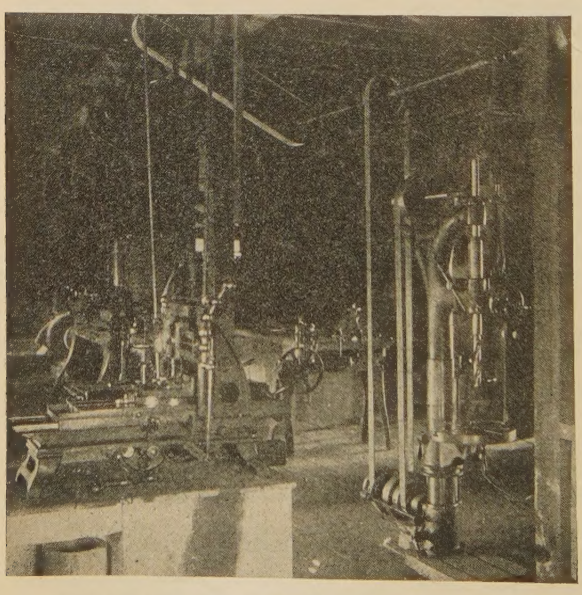
Felled in the Silinda forest, and worked into a mission residence. The stem was more than 100 feet long

comparatively little white oversight, as he has had considerable experience and is a first-class foreman. After spending a short time in looking over the work the return is made to the station, going around by the stone quarry to see that the work there is progressing satisfactorily.

It now lacks only about an hour of dinner time, so the sawmill must next be visited, the machinery looked over, and the saw sharpened in preparation for the afternoon's sawing. When the boys come from school those who work at the mill oil the machinery and place a log on the carriage, making everything ready to begin sawing.

The running of the sawmill requires the constant supervision of the white missionary, as none of the natives can be expected to attain enough mechanical knowledge and skill to be trusted with the running of a machine of this kind. The natives acquire a certain amount of mechanical knowledge with surprising quickness, considering the total absence of machinery of any kind from their kraal life; but after reaching a certain stage it seems almost impossible for them to advance further, so that they can themselves operate complicated machinery or make fine adjustments. For example, there are three natives who have had more or less experience at running the engine. One boy came with the engine when it was brought from Beira nine years ago, and has worked with it at times ever since; another has worked with it for a number of years, while the third is a schoolboy who never worked with it until about eighteen months ago. In spite of the difference in experience these three are about equal in value. All can start and stop the engine, oil the bearings, keep up steam under ordinary circumstances, and be trusted to keep water in the boiler; but none can even replace a broken water glass or adjust a bearing when neessary.

IN THE BRICKYARD



IN THE MACHINE SHOP

The work of a missionary,

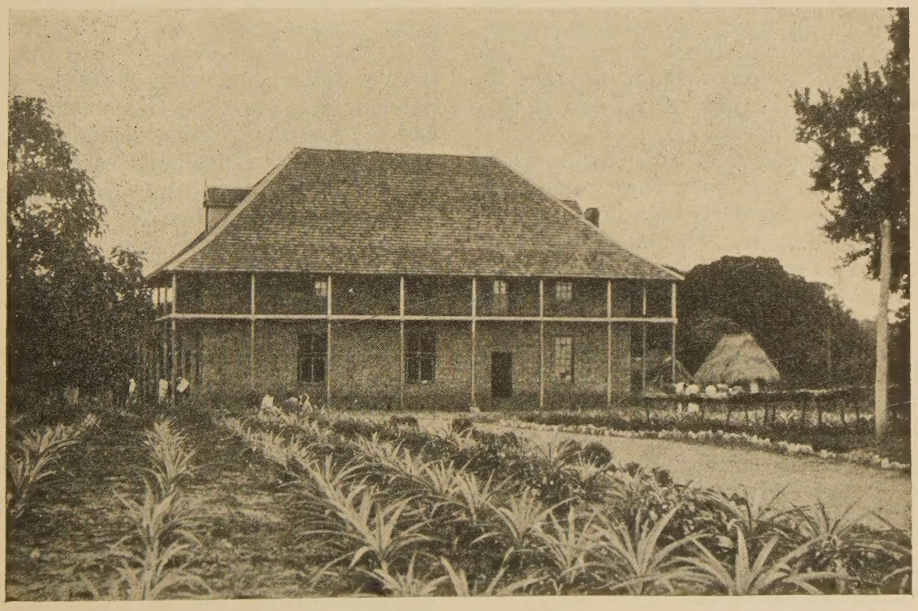
at least in this mission, is full of incidents, and it is seldom that an entire afternoon passes without an interruption of some kind. Perhaps a note comes from a near-by settler, ordering lumber or some repair work; frequently the arrival of a white man will necessitate a few minutes' stop for friendly conversation, or, if he be a stranger, to show him the shops and explain somewhat of the workings of the Industrial Department, for most of our visitors take a more or less lively interest in this branch of the mission, whatever their attitude toward the evangelistic side of our work.

Sometimes the sawing is stopped at about four o'clock and the engine is moved from the mill to the shop in order to grind meal for the food of the boys and girls in the boarding schools, as the *mungoza* meal porridge, or *sadza*, is the mainstay of the native's diet, and a hundred boys and girls can do away with a surprising quantity. Formerly the meal was ground on small hand mills, but now all the grinding for the station is done at the shop on the large mill, which is capable of running through as much as three-quarters of a ton in an hour.

While the grinding is going on there is a chance to do some work on the lathe or on one of the other machines, as the mill requires little attention and can be cared for in the main by some of the boys. One of the shop apprentices assists with the machine work, but has had little training, so cannot yet do any of the actual work alone.

At sunset the bell rings once more and industrial work stops for the day. The evenings of the boys are free for study until nine o'clock, when the curfew rings, and after a short prayer service and Scripture reading, usually in charge of one of the native teachers, all retire for the night. The evenings of the industrial missionary, however, are not by any means free, as this is the only time left for office work and bookkeeping, so that it is usually after 9.30 when the last letter has been written or the last entry made in the books, and the "Day's Round" ends.

No effort has been made to tell the round of any particular day, but rather to indicate in some measure the activities of the Industrial Department at Mt. Silinda and the ordinary round of the industrial missionary. There is great variety in the work. Never are



THE NEW SCHOOL BUILDING

there two days exactly alike, but every day is filled with a thrilling interest, and brings with it the opportunity of lending a helping hand to a very needy people and of taking a part in the great task of leading them to a higher and fuller life of civilization and Christianity.

NO TIME

By Rev. H. G. BISSELL, of Ahmednagar, India

YESTERDAY a man called to see me who is interested in the Christian way. He wished to talk with me about becoming a Christian. His mother had recently been restored to health from a very serious illness. He had vowed to God, he said, that if she were spared he would become a disciple of Jesus Christ. He had an earnestness about him which was exceptional. But I had no time to talk with him.

Last week a company of men from a near-by village came with a petition for a Christian teacher. They had a list of thirty-nine children of school age; a number of them belonged to Christian families. This petition committee had quite a story to tell of the villagers' aspirations for the education of their children, girls not excluded. They said all wanted a Christian teacher, one who would teach them the Bible and would help them to understand the right way of living. But I had no time to talk with them.

Four young men came to inquire if I knew of any jobs they could find. They were formerly boys in our schools in Ahmednagar. The mission felt compelled to reduce the number of pupils for the sake of economy. So far as I know these boys went home uncomplainingly two years ago. They can read and write well. They aspire to something better than the narrow, meager life open to such converts in the average village. They are honest; I believe they would do well in some permanent position — in the railway, the forest department, the police service, or elsewhere. But I had no time to attend to them.

A preacher came in twenty miles to urge me to come to his town for some public meeting. There were a number of people whom he had been carefully instructing. He thought they were ready to be baptized. There were others who wished to learn more about the Christian way, and desired to meet the missionary personally. I had no time to go with him.

A young man called to ask counsel about his wife. They had been separated, for good or bad reasons. Where could he go to find her? How could he persuade her to return? What could I advise? I had no time to listen to his story or to help him in any way.

One of the best preachers in a neighboring district woke one morning, a month or so ago, to find that his faithful horse had been stolen. It was with great economy and strenuous effort that the modest sum of fifteen or twenty dollars had been raised by his missionary to purchase this steed. He had covered many miles with his rider, as the latter moved about from village to village with the gospel message on his lips and a real love for his people burning bright in his heart. There was no clew to be found of the animal anywhere after a month's diligent search. The disappointed preacher came to me with a tale of his useless efforts. Could I do anything to help him in the recovery of this animal, without which his work seemed so sadly crippled? No, I had no time either to listen to his story or to give him any hints about tracing his beast. Would he please do the best he could!

A man was brought to me a day or two since with a hand very badly hurt.

Evidently there was an open wound; into this the people in their ignorance had poured kerosene oil and then bound the hand up tight with what amounted to a bundle of clothes. Profuse bleeding had reduced the man's strength in the twenty-four hours, while it was more than probable that serious infection had set in. He and his friends had come in eight or ten miles, ignorant of the ways of the city, knowing next to nothing about doctors or drugs or hospitals. The mention of a physician started him trembling to his feet, and an escape from all treatment seemed sure. I had no time to tell him what to do, and probably if I had neither he nor any of his company would have carried out the instructions about finding our mission dispensary or looking up a doctor, without my going with him personally. I had no time.

Last year there was a united effort, planned and prosecuted by the Ecclesiastical Union connected with this mission and the mission itself, to organize an evangelistic company and make a tour of all the churches connected with the mission, now numbering half a hundred. The tour proved very fruitful. Money was put into it by the churches. The men who made the rounds were thoroughly aroused, and spread their enthusiasm among a large number of Christian workers. They brought much religious instruction to the rank and file of village Christians, and presented anew in strong fashion Christian truth to hundreds of non-Christians. At the annual meeting of the Union last October different pastors reported with enthusiasm the good results of this evangelistic tour. The number of missionaries this year will not permit a similar plan for 1911. There have been urgent requests that it should be taken in hand again. I have no time to go on such a tour.

No time for this and no time for that! What is there time for? What is the missionary doing if he cannot attend to things like those mentioned above? Well, that would make another paragraph — a long one — and I have no time to write it. But I will take time just to say, dear reader, that the great stress under which we all live out here, where you have sent us, is the stress of raising money to maintain the work which has grown upon our hands far beyond what you contribute for its support. How to provide for the pay list as it is made out each month; how to make the six months' account balance, so that we get no "Wiggin" from the Treasurer; how to reap a field where the Lord of heaven and earth is giving a marvelous increase; where to get the money, how to get the money, and even, why don't we get the money — if some people who are proud to belong to the constituency of the good old American Board, and who pray continually for a larger blessing on her work, will help us to answer *these* questions, we shall have time for the other questions, which seem so much more our business here.

TO THE FAR FIELDS

IN addition to the departure of the twelve new missionaries reported in the last number of the *Missionary Herald*, we have now to name eleven others whose sailing can be recorded, aside from those who are returning to their several mission fields. It must be borne in mind that while we have reported during the year an unusual number of recruits, there have been losses during the period — many by death, and a still larger number by reason of age or conditions of health — so that the force in the field is little changed within the past twelvemonth. While we rejoice in the new life which has entered this work, we must not fail to pray for more laborers.

Miss Dora Judd Mattoon, who goes to the Eastern Turkey Mission, was appointed to take the place of Miss Maria B. Poole, whose lamented death occurred last February. Miss Poole was a member of the Broadway Tabernacle Church, New York, which supported her, and Miss Mattoon has the same support, going out under the Woman's Board of Missions. She was born in Watertown, Conn., and taught for two or three years in her native town, then took a full course in stenography, and after teaching for a year or two in commercial schools became connected with a business house in New York, having charge of its stenographic department. She has for some time

MISS MATTOON

MISS DORNBLASER

desired to do Christian work, and the call for a successor to Miss Poole elicited an immediate response from her. Through this appointment the connection of the Broadway Tabernacle with evangelistic work in Harpoot happily continues.

Miss Clara H. Dornblaser, who sails from San Francisco, October 4, is a sister of Miss Irene Dornblaser, who joined the Foochow Mission last year. She was born in Wheeling, W. Va., was a graduate of Wittenberg College in 1909, and goes to the Foochow Mission for a term of five years, the hope being entertained that hers will yet be a life service.

To the same mission goes Mr. William H. Topping, for a term of three years as tutor in Foochow College. Mr. Topping was born at Maberley, Ontario, and is the son a Methodist

MR. TOPPING

minister. After studying at Inverness Academy, he entered Queen's University, from which he was graduated the present year. Educational work in Foochow is assuming great importance, and Mr. Topping's presence and aid in the college will be cordially welcomed.

Dr. and Mrs. Edward P. Case, having accepted appointment from the American Board as missionaries to Eastern Turkey, are to be located, according to the wish of the mission, at Erzroom. Dr. Case was born in Patchogue, Long Island, studied at Lafayette College, and afterwards was connected with Perkiomen Seminary and Latrobe High School. Subsequently he pursued his medical course in the University of Michigan. During his studies he was engaged in various forms of Christian work, and has been a Student Volunteer for eight years. His wife, who was Miss Florence M. E. Fowler, was born in Brooklyn, N. Y.; she shares with her husband an enthusiasm for medical Christian work. The needs at Erzroom have appealed so powerfully to a kind

MR. AND MRS. CASE

friend, who desires that his name shall not be made public, that he has undertaken the support of Dr. and Mrs. Case at this station.

On October 19 Mrs. Edward Fairbank will sail from New York on her

MISS WHEELER

MR. FELT

return to the Marathi Mission, and with her go two recruits for that field. Rev. Edward W. Felt was born in Galesburg, Ill., and was graduated from Knox College in 1908; after three years of study at Union Theological Seminary he was graduated from that institution last summer, and was ordained at the Walnut Avenue Church of Boston in May. Miss M. Louise Wheeler was born in Montclair, N. J.; after graduating from the high school there she passed through the Teachers College of Columbia University, being graduated in 1900. She has taught kindergarten for several years, and latterly in an Italian section of Montclair, having great success. Her heart has been for some time set upon going to India; she has recently been adopted by the Woman's Board of Missions, and it is expected she will be located at Sholapur.

MISS DAVIS

MISS DOUGLASS

The European Turkey Mission is to receive re-enforcements in the persons of two young ladies, Miss Delpha Davis and Miss Edith L. Douglass. Miss Davis was born at Malvern, Ia., and is a member of the Cedar Falls Congregational Church. After studying in the high school of that place, she was graduated later from the Iowa State Teachers' College, became a Student Volunteer, and has since been a teacher. Miss Douglass was born in South Dakota; she lived for a time in Pueblo, Col., worked her way through Colorado College, and has had much experience in life which will fit her for missionary service. These ladies have both been adopted by the Woman's Board of Missions of the Interior, and will find a warm welcome in the mission to which they go.

Mr. and Mrs. L. Curtis Guise go out under appointment to the Madura Mission. Both of them were born in Holton, Kan. Their early education was in the rural schools, and both were connected with Campbell College. Mr. Guise entered the University of Kansas, was graduated therefrom in 1910, and has since been connected with the Graduate Department of the University of Michigan. He became a Student Volunteer in 1906, and has been much engaged in the study and advocacy of foreign missions. Mrs. Guise, whose maiden name was Nettie Bradley, became a member of the Advent Christian Church. She has been a teacher and bookkeeper, and has taken a course in music in the University School of Ann Arbor. It is expected that Mr. Guise will be identified with educational work in the American College, Madura.

MR. AND MRS. GUISE

"TWENTY MINUTES FOR REFRESHMENTS" IN CHINA

A VACATION TRIP TO SHANSI

By Rev. A. B. DeHAAN, of Pangchwang, North China

The following account of a missionary's experience while on vacation in China this last summer is taken from a familiar letter of Mr. DeHaan's to friends in this country.—The Editor.

ALL along the way of the railroad ride to Tientsin we saw the wheat harvesters. Their work is done in a primitive fashion. In one hand the man carries a sickle and with the other he valiantly grasps a stalk of wheat. Then he cuts, and when he has gathered a small bundle he lays it aside to be gathered up by carts later in the day. In the wake of the harvesters are many gleaners, the poor people of the village. They collect the stray wisps of wheat which have been missed. One thinks of Ruth as she gleaned in the days long ago. China is full of modern Ruths. Here in the mountains, where carts are not feasible, the grain is carried home on donkeys. One smiles to see the little donkey covered with a huge load of wheat. Later on, when the wet season comes, all the roots of the wheat are pulled up to be used for fuel. This is one reason why the land is somewhat impoverished.

We went third-class, and the third-class car has no seats. The Chinese when traveling always carry their bedding. They put this on the floor and sit on it. We had a folding cot and our bedding. So we set up our cot and spread our bedding on top, which, with pillows, made one feel as though he were traveling in luxury; and it was really much more comfortable than riding in the second-class car, which has only wooden benches with no cushions. My wife even managed to get a nap before the day was over. So when you come to China, and really wish to travel comfortably, bring a cot bed, a mattress, and go third-class.

From Tientsin, and thence by the Peking-Hankow Railway till we changed

cars for the Shansi line, we journeyed slowly along, enjoying our short visits with the missionary friends who entertained us *en route*. Late Tuesday afternoon, almost a week after we had left home, we boarded the cars for the last train ride of the trip. Our destination that day was Yu Tsu. The innkeepers have a very ingenious device with little flags. You secure one of these flags, and as the train steams into the station hold it out the window. At once coolies from the inn come to you and care for your baggage. You find it all safe in your room later on, with no worry on your part and for only a trifling compensation. The place where we stayed was very good, although our boy complained that his brick bed was "alive," and so he did not get any sleep that night. Sleeping on cots probably saved us.

At six the next morning we began to start. It takes an hour to start out here. At seven, with our baggage in one cart, watched by the boy, I in another, and the two ladies riding in the litter, we were off. The charge for the inn privileges, which included hot water, some food, two meals for the boy, and sleeping rooms for us all, was about fifty cents in gold. The roads, on account of the previous rains, were very rough. The ruts were often as deep as the cart could go down and go on, but by 5 P.M. we had made the twenty-five miles we had to go. We stopped for lunch at Tung Yang, about half way to Taiku, which was our first day's destination. In order to get there we had to ford three rivers, for there are few bridges in China. Later on, when the rainy season begins in earnest, these rivers are impassable, and so road traffic is stopped. I noted that preparations are being made for a railroad from Yu Tsu to the south, passing through Taikuhsien and within twenty-seven miles of Fenchow, where we have mission stations. This will bring our work here very much closer together. In fact, it will put these places within one or two days of Peking, where it formerly took three weeks or more to reach them. This

A SHANSI OUTDOOR RESTAURANT

A SHANSI CART

new railroad is projected by Chinese without the aid of foreigners. While stopping at Tung Yang I engaged a meat seller in conversation. His supplies included donkey, mule, cow, hog, sheep, and goodness knows what other kinds of meat. There is variety in the meat line at least!

All through this region there are huge irrigation canals, which carry the water from the river streams and distribute it through the farming region. These canals are a constant matter for dispute among the Chinese. The control of the water is placed in the hands of a committee from each village, whose task it is to look after the water interests of that village. As a consequence, enormous crops are raised all through this region, far excelling the crops we have in Shantung. These canals are miniature rivers, and are often thirty miles long from source to mouth.

The region through which we passed is a large plain bordered by mountains which tower up on both sides as you go along. One is never out of sight of these everlasting hills. In days gone by this plain was a vast field of poppy plants, but today no poppy is raised here since the ban of the government has been put upon the production of opium. In talking with missionaries who have been here only four years, I learned that when they came they saw nothing much but poppy, and that the beautiful sight of hundreds and thousands of acres in full bloom was one never to be forgotten. Today wheat is grown in its place. Some farmers thought the government was not in earnest about this matter, and kept on raising opium; but they soon learned their mistake, for soldiers were sent to those places, and after a few farmers had had their heads taken off the remainder were glad enough to raise wheat.

After having thoroughly enjoyed the hospitality of our new-made friends at the Taikuhsien Mission station, we left for our summer place. It was a two days' trip in carts. We had two large carts which were going to Fenchow for a load of flour. By hiring them we made a bargain as to the price. These carts are wider than our Shantung carts, but they have the same number of springs, that is, they are entirely lacking in them. We were glad to see the road a bit better than it had been.

Saturday at 5 P.M. we arrived at Yu Tao He, which is a valley containing a running stream of water. This water issues from three large springs at the foot of the mountain, some ten miles up the valley. There is a story told

about the origin of these springs which strikes one as rather Mosaic: a prince in olden days, being very thirsty, struck the rocks, and immediately there burst forth this spring, which has been flowing ever since.

Along this stream there have been built over seventy-five mills for grinding flour. They say that four years ago, when every one raised opium, half or more of these mills were idle. Then it would have been a simple matter to buy a mill. Now not a mill is idle; there is so much wheat to grind that all are busy, and one cannot buy a mill for double or treble the price asked a few years ago.

The houses in which we live are these flour mills. They are very comfortable, and agree more with my idea of what a summer house should be than do the elaborate houses at Peitaiho. We have every convenience one could wish, and are happy to be here. The mountain air, at this altitude of perhaps three thousand feet, is invigorating; I feel better after these few days here. The stupor cast over one by the humid atmosphere of Peitaiho is lacking. The only disadvantage of the place is the small number of people, although the quality makes up for the quantity. In our party, housed in two mills opposite one another, with the stream between, are Dr. and Mrs. Watson and their baby daughter, Mrs. Alice Williams, Misses McConnaughey and Chaney, of Fenchow; Mr. and Mrs. Harry Martin and two children, and Misses Vanderslice and Mead, of Peking; Mr. Pye, who is building at Fenchow, comes out at times. Later in the year Mr. and Mrs. Fairfield, of Taiku, are expected for a week or more. Mr. Watson goes almost daily into the city of Fenchow, eight miles away, to help with the building. The rest of us are busy at studying, writing letters, tennis, walks, naps, reading; altogether resting.

From this station of Fenchow went out in the summer of 1900 a small band of men, women, and children under the protection of official troops; but it was only a trap, for they were soon set upon and ruthlessly murdered after having gone a few miles. A stone monument marks the spot where they fell. No portion of China has been so dearly bought as the province of Shansi.

Traveling through this mountainous

THE VACATION RESORT

region the words of the Psalmist of old came to me. Perhaps no time excels the present for natural beauty. The hills about us are terraced for hundreds of feet up the slope, and they present a charming spectacle with the golden wheat ready for the harvest. The poet's words are fitting: —

"The hills are girded with joy;
The pastures are clothed with flocks;
The valleys also are covered over with grain;
They shout for joy, they also sing."

In the midst of all this beauty the Chinese have lived for centuries, doing their work, propagating their race, enjoying their joys, mourning because of sorrow, living over and over the experiences which come to men. God has been present in every bush and stream and hill. His stars have shone each night on multitudes of this race. The seasons have brought their bounty and laid it at the feet of God's children; the rain has fallen on the just and the unjust; but all this has never brought to the race the conception of the Christian God and its attending blessings. The world, with all its beauty and life, has again proved its inadequacy to meet men's religious needs. Look where you will, you will see the need as expressed in China's myriads of temples nestling in every valley and rising from the highest and most inaccessible peaks. These rise in worship of the gods of rain and thunder and lightning and wind, and the whole list of nature's manifestations. The gods are appeased; they are not loved. The Christian God, manifest in Christ as the loving Father, alone can satisfy China's deepest need — the need for a source of new life.

A REVOLUTION IN CHINA?

FOR some weeks past reports have been received by telegraph of uprisings in various parts of China, especially in the province of Szechuan. No special alarm was felt, but on the 13th of October dispatches were sent by cable to the public press, indicating that this uprising was nothing less than a political revolution, the design of which was to overthrow the Manchu dynasty and in its place proclaim a republic. Just as this issue is ready for the press the reports are more definite, indicating that the rebellion is widespread and thus far ably managed, and there is no telling what may take place within a short time. It is now stated that early in the present month Prince Ch'un, the Chinese premier, tendered his resignation, but the government declined to accept it. Later still it has been reported that the government had recommended to the court the appointment of Yuan Shih Kai as premier in place of Prince Ch'un. On October 15 it was reported that Yuan Shih Kai had declined to accept this recall to office unless imperial guarantees were given of immediate reforms in accordance with the demands of the present agitators.

All this is news of immense significance. It would seem to reveal a conviction on the part of the Manchu government of its impotence and the necessity it is under of accepting the modern ideas that have prevailed among the revolutionists. Yuan Shih Kai is probably the ablest statesman and shrewdest commander in the empire, a man of great influence among the people. It will be remembered that he was governor of Shantung province at the time of the Boxer rebellion, and that at that time he attempted reforms which were in the interests of good government and the pacification of the empire.

If Yuan Shih Kai can secure the guarantee he desires and resume the premiership, certainly there would be some hope of readjustment of Chinese affairs that would give promise of a good and liberal government for this great empire. "Can a nation be born in a day?"

HOME DEPARTMENT

A STIFF PACE

WHETHER we can keep it or not remains to be seen, but it is at least clear that the pace set us by the receipts last fall is to be a fast one. The entire autumn of 1910 was a time of rejoicing, culminating in the great ingathering of gifts in December, when were received the sums which had been held in the treasuries for the Apportionment Plan. The centennial meetings in Boston were throwing their shadow before; and when pastors had occasion to speak of the Board's work, it was with a depth of affection and interest beyond the ordinary. *Can we keep that pace this fall?* There is no question that we *ought* to keep it, for the Board must go on to larger things: expanding its work, re-enforcing its broken lines, and more adequately meeting the needs that call to us.

Already there is a falling off to be recorded for this first month. Once let it rest heavily upon the heart of every pastor, layman, and friend of the Board, and the monthly report will show gratifying totals. Which is better, to have a high standard before us which we must work hard to reach, or to enjoy the satisfaction of just passing a lower standard, established in a poor year? The *former*, say we all.

THE FINANCIAL STATEMENT FOR SEPTEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1910	$11,743.99	$4,675.10	$572.76	$91,759.70		$1,523.00	$110.274.55
1911	8,554.01	2,997.44	400.96	77,828.93		1,566.25	91,347.59
Gain						$43.25	
Loss	$3,189.98	$1,677.66	$171.80	$13,930.77			$18,926.96

A CALL TO LIFE INVESTMENT

Impelled by the calls that come from the fields, the Board is now looking forward to correspondence with at least fifty young men and women who are seeking to invest their lives for the largest returns of the kingdom of God. There is no space to mention every call that demands attention at this time. Let it suffice to say that there is not a mission or a continent in which we have work that is not calling for re-enforcements. If you have the qualifications of a strong character, an attractive personality, a balanced judgment, and an effective earnestness in spiritual things, the Board can offer a wide variety of service. Physicians, both men and women, are critically needed. At least three nurses are desired to take the responsibilities of hospitals; twenty and more ordained men, whether recent graduates or after a few years' experience in the pastorate; a score of women for teachers, with good normal training and some experience; a few men of business capacity for administrative and executive posts; a dozen men just out of college for three-year terms of service as tutors in our colleges abroad.

Most Critical Needs

Can any one, led by the Spirit, direct us to two young women who are willing to go within two months to Umzumbe, South Africa, to take charge of a boarding school for girls of grammar grade? The school has one hundred pupils, and is preparing them for Christian homes and sending them on to normal school to become teachers and molders of the national life. THIS SCHOOL WILL CLOSE JANUARY FIRST IF WE CANNOT CABLE THE COMING OF TWO WORKERS. It cannot longer be continued *without new workers.*

Five Most Pressing Demands for Men

1. An *ordained man* for important oversight of evangelistic work and native pastors and churches in *South China.*

2. An *ordained man* for the *Shansi Mission.* A ripe field, a big opportunity for a man of big caliber.

3. *Two ordained men* to be "bishops" and "directors of education" in the Zulu field, *South Africa.* Men of force and wisdom, who can direct hundreds of developing churches and administer scores of schools supported by government grants.

4. *Two physicians* with good professional record, strong in surgery, to take charge of independent hospital and dispensary work in important fields.

Please write immediately to The Home Department, American Board, 14 Beacon Street, Boston, Mass.

WE ARE WATCHING THE MAIL

One sentence we forgot to write to the Sunday school superintendents when the literature describing the FIVE-MISSIONARY-MINUTES-A-SUNDAY was sent out. It was meant to urge every superintendent and teacher who tries the plan to *report to us how it works.* Will you tell us which of the little exercises you found most interesting? Tell us whether the plans suggested were over the heads or under the feet of the young people of your school. Above all, give us the pleasure of knowing if your school is working for a generous offering to the Board. For how long a period are the offerings to be gathered for our work, and did you use that plan of urging each class to subscribe its own share and then to raise the amount in a series of Sundays?

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

November

CENTRAL TURKEY

36 Missionaries; 367 Native Laborers
34 Churches, with 6,542 Communicants
2 Colleges, with 245 Students
77 Other Schools

In our monthly Calendar for Prayer we have assigned four months for Turkey, including Bulgaria. This seems out of proportion until it is remembered that nearly one-third of the work of the American Board is in Turkey; 202 of its 618 missionaries are located there, and not quite one-fourth of the enrolled membership in the churches connected with the Board is within that empire.

In the Central Turkey Mission, that is specially presented for prayer during this month of November, there are opportunities for reaching Moslems which have never before been enjoyed. There has been during recent years such a striking number of men and women who have witnessed for Christ, even unto death, that the people have been profoundly impressed and their hearts have been opened to the truth. The obstructions in the way of preaching the gospel have been marvelously removed, showing that the blood of the martyred men and women has not been shed in vain. Pray for the educational institutions at Aintab, Marash, Tarsus, Adana, and for that whole region, denominated Cilicia, for which Paul in his epistles urged the disciples to pray.

FOREIGN DEPARTMENT

FIELD NOTES

Educational Awakening in the Province of Smyrna

(Western Turkey Field)

The work of rebuilding after the fire that partially destroyed the American Collegiate Institute for Girls at Smyrna, last January, has kept Mr. Tracy on sentry duty all summer. The girls are now to move into the compact premises of the mission from the house where some of the overflow used to be quartered. Plans of the Men's College for re-establishment in new and ampler quarters outside the city make possible the rearrangement of the mission compound. The advance of interest in education is very marked in the province; it is almost impossible to find a sufficiency of teachers even for the outstation schools, as the non-evangelical communities make such a drain upon the graduates of the Christian higher schools. Three quarters of the young women graduates from the institute have served as teachers for a period of years. One needs only to reflect upon this fact to see how wide is the influence of missions upon the life of this province.

The prevalence of cholera in the country hampered the school work at the close of last year and seems sure to interfere somewhat in the year to come. However, the disease has now spread so widely that quarantine is almost abandoned; it is felt that the cholera must run its course. Fortunately it is better handled now than formerly.

Mr. Tracy also reports quickened interest in the Armenian Evangelical Church, through the coming of a new pastor, an able and energetic man, who has had twelve years experience in Cairo. A hopeful sign of the times is that men of exceptional piety and force are being found in the evangelical churches, and also in the highest office of the national Greek Church of Smyrna.

The Growing Influence of Christianity

(Shaowu Field)

Dr. J. E. Walker's review of the year 1910 in the Shaowu station, in the far interior of Fukien province, reveals somewhat the same characteristics as reported in the note from Shansi. Here, too, the *literati* are showing a kindlier attitude towards Christianity. Pastor Diong, who when he became a Christian was separated from his fellow-students and literary chums, finds them coming to him again, and has been able to distribute several copies of Dr. Martin's "Evidences of Christianity" among them. Scholars of the region are beginning to think and to inquire what is China's disease and what its cure.

The progress of the anti-opium crusade is irregular. In Shaowu and its suburbs the dens have all disappeared from sight, though many still exist secretly. In the country villages, which are more of a law to themselves, less progress has been made. In some of the farming communities, always specially cursed with this habit, there is even an increase, through the activity of an organization which promotes idolatry and gambling. But in spite of setbacks and local failures, much has been really accomplished, and these reforms are more than skin-deep. Moreover, they are in harmony with the teachings of Confucius, which are universally accepted in theory at least, and whose sanction can thus be brought to bear where there is a will for reform.

Graduates of the Boys' Boarding School are eagerly sought by the officials for teachers, especially those who

SCENE IN THE COCOON MARKET, BROUSA, WESTERN TURKEY

have added the college course at Foochow. Mr. Walker feels that this proves the truth of what he has told the schoolboys: "You need not worry about the government refusing to recognize the graduates of Christian mission schools. The government has got to have you. It cannot get along without you."

The Re-establishment of Brousa

(Western Turkey Field)

By the transfer of Rev. Mr. and Mrs. McNaughton from Smyrna, Brousa once more has a resident ordained missionary and wife, and Miss Jillson, who has been in charge of the girls' school, is no longer alone at the station. The McNaughtons were settled in their new home in July, and are impressed with the great need of the neglected field and with the necessity of vigorous work. Mr. McNaughton planned to open a boys' school this fall, and feels that medical work should be begun in the large building available at the other end of the city. The Woman's Board of the Pacific has just appropriated the money to secure a property for the better equipment of the girls' school, and the purpose is to push evangelical work with new zeal in this busy city of 150,000 inhabitants.

A Year of Awakening

(Shansi Field)

The report of evangelistic work at the Fenchow station during the past year shows the close relationship between changing social conditions and the work of preaching the gospel. The general spirit of progress in the country is reflected in the life of the people in this interior province. The opening of the National Assembly in Peking and the work of the provincial legislature in Taiyuanfu have wakened new thoughts in the minds of the people, which affect their attitude toward church work. There is a new sensitiveness to the aggressions of Japan and Russia in China, and a growing humiliation over the weakness of China's rulers and the helplessness of the empire.

Real progress in various reforms is improving the condition of the province. In one of these reform efforts — an educational campaign of officials into the towns and villages to instruct the people in the evils of opium, gambling, etc. — it is interesting to note that, in at least two towns where there are outstations of the American Board, these officials declined to call the people together, saying in each case that the church was doing the same work they were doing and could do it better. Opium reform has been pushed, though its demoralizing of the industrial situation has produced temporary hardship and unrest. The new stir in the land seems to promote religious interest and responsiveness; quite a persistent spirit of revival has been manifest through the field. The attitude of the scholars and of the merchant class has notably changed to one more favorable to Christianity. Thirteen degree men have allied themselves with the church this year. For the first time the life of the merchants and of the business men has been affected by the church. For few classes in China is the entering of the church more difficult than for these men, and it is gratifying to see some of them faithfully observing Sunday, taking down business signs Saturday evening and in their place hanging signs with Christian mottoes and sentiments. The time is ripe to push evangelistic work for the better classes.

THE SCHOOLGIRLS' DRILL

Taken at Commencement in the Congregational Church at Canton

LETTERS FROM THE MISSIONS

SOUTH CHINA MISSION

AN AGED BELIEVER

Rev. Charles A. Nelson, of Canton, relates this fresh story of reaping in unlooked-for places: —

"Last April, on my first visit to Lam Pin in the Heung Shau district, on my return from furlough, Preacher Lam told me that an old man eighty-two years of age was waiting for me to come and baptize him. He had visited at the aged man's house many times, had talked and prayed with him, and believed that he had faith in Jesus.

"I went with Preacher Lam and several church members, and as I entered his room, the man, who was then sick in bed, sat up and, shaking his hands Chinese fashion, said, 'Muk Sz,' *i.e.*, pastor.

"After asking many questions and receiving satisfactory answers, we decided to administer the rite of baptism. Members of his family, as well as neighbors, were present and good order prevailed. After song and prayer we left the place and returned to the church.

"The next day about six o'clock, as we were returning from a visit to another village, a messenger came, saying that the aged man had died at five o'clock, or about twenty-four hours after his baptism. Before he died, he called his wife and daughter-in-law to his side and said: 'I am about to die; inform the foreign pastor and he will arrange for my burial. I want to be buried as a Christian.'

"As I had an engagement to preach the following Sabbath at Shek-Ki, I could not attend to this last rite, but Preacher Lam said that he would see to it. No attempt was made by the family to carry out any heathen rites, such as burning incense or even lighting candles. And when the preacher and two brethren called that evening, they assembled the family and neighbors and held a preaching service, with song and prayer. The following week they buried the aged believer.

"In July I again visited Lam Pin to hold communion and to baptize. This time, as before, the house was crowded; there were more women than men. Three women were baptized, and one of them was the widow of the deceased believer. On being questioned before baptism she answered intelligently, and in referring to her husband she said, almost with joy, it seemed, 'He was baptized one day, and the next day he went to the Heavenly Father.' The daughter-in-law has become interested in the gospel, and we have faith to believe that she too will accept the Saviour. The Tsang house (for that was the surname of the aged man) is now open for preaching any time Mr. Lam chooses to go there.

"How true it is 'that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him.'"

THE RUTH NORTON SCHOOL FOR GIRLS

Miss Ruth Mulliken, who went to Canton in the fall of 1910, is not disappointed in what she finds: —

"I think we have forty-five of the best girls in South China; bright, interesting, and full of promise. They seem so happy in their school life, and so reluctant to leave when the term closes. Many of them did not leave this term until the eleventh hour; not much like me when I was in school — the first train usually saw me aboard. They washed their hair and all their clothes, went shopping, and leisurely packed and visited meanwhile. They often wish there was no vacation. One cannot blame them, for the Chinese homes are cold, dark, and cheerless, and have no conveniences such as we have in the school.

"It is their mission to make their homes better, and I trust many of them are rising to their opportunity. I have

not visited any of them yet, but the villages I have been in, which I think are a fair sample, are certainly the most unprepossessing places imaginable. They are so filthy, with the pigs, dogs, and chickens running at random through houses and streets. My seniors remind me, when my nose turns up too much, that sanitary conditions have greatly improved in the last ten years.

"These are great days in China — a very crucial period, with tremendous problems to meet; but we try to keep in mind the thought that One goes before to fight for us, who even 'spared not His own Son.'

"You may put me down as one of the 1910 class who is happy she is in China, and will be still happier when she can speak the language!"

WEST CENTRAL AFRICA MISSION

THE TWO PATHS IN AFRICA

From a news-letter of Miss Janette E. Miller, of Ochileso, to personal friends in this country, we venture to take the following illuminating impression of the missionary situation in that land: —

"You asked me for my first year's impressions. Perhaps I shall have a very different one for each successive year, but here is the first one for whatever it is worth. I know now why the missionary's life is hard, and yet why wild horses could not drag one from it as long as there is strength to do it. I can see how this Africa rises up and strangles the laugh in one's throat, and dries up one's fountain of joy. I should make it the supreme test of the new recruits, above everything else for which they examine us — to be able to bear the load on the heart without succumbing or shirking. And I find in visiting about, and at the conference, that the newest missionary is not the only one who feels that.

"It seems to me that there are two ways open to me and to all who come here. The life is too abnormal to allow of just drifting. One must choose, consciously or not. One can give one's whole self to the work and the people. It will drain the very vitals to do it, and one must grow in grace every day to meet unusual demands; one must look to a source of strength that is infinite, or the burden will break him to the ground. But by leaning on God's arm, one can give these people the real pulsing heart interest of a friend with the wise discipline of a father. Or if one should be content to give them a stone for bread, he could get along quite comfortably in Africa. He could shut himself into his own life and not care. He could go through the routine of work as the business of the day, and come back to as pretty and comfortable a home as most people have in the United States, and enjoy a good book with a good conscience. Yes, one could even make plenty of money in trading as an aside. One's heart could wither up and become painless, I think, and if the natives bothered too much one could easily kick them under, as the Portuguese do.

"I don't hear any one asking me which I would choose. I want to keep a capacity for suffering with them, and a hold on the Father of love that will keep me from hardness, and bitterness, and weakness. I am going to pray and then I am going to laugh. I am going to find all I can to laugh about, and you are going to help me, as you have. I scarcely get a letter that does not promise prayers. If I had known at home how missionaries need prayers I think I should not have had time to do anything else but pray."

THE WIDE FIELD

INDIA

THE LEAVEN IN THE LUMP

A striking feature of the missionary conference at Mahableshwar this year was the reading of papers by several representative and progressive Hindus (not Christians) upon the changes which are taking place in the social and religious life of their people. From these papers, as printed in the *Dnyanodaya*, we take some of the more significant utterances.

Sir Narayan Chandavarkar, remarking changes that have taken place in Hinduism in recent years, notes that the skepticism which prevailed a quarter of a century ago, with the reading of the English agnostic school, is on the wane; that caste has come to be regarded by most as a matter more of social than religious import; and that the attitude of the educated classes towards Christianity is not as a rule one of sympathy or approval, while it is generally felt that Hinduism must be reformed by the light of its best truths, and that religion is necessary and a matter of practical concern.

"The class of educated Hindus who believe in one God, who regard caste as an evil, who also think that we must be thorough doers of the truth and of doctrine and that a good thought involves an "ought," who insist on consistency between practice and precept and on the purity of public and private life, who believe in prayer and meditation as incentives to a life of well-doing and of active service to the public — this class is in a minority. It is not widely popular, because it is regarded as too puritanic and impractical for the world. And yet — such is my experience — respect for it is slowly growing; and it is coming to be looked upon, unconsciously perhaps, as the conscience of the country."

Mr. Moropant V. Joshi, treating of social reform in India, declared "it would be idle to deny that Western education has been an element of great importance in gradually leavening the entire mental attitude of Indian nationalities regarding these questions. Similarly, it would have to be admitted that Christian teaching by the various missionary bodies in this country has

"THE ENTRANCE OF THY WORD GIVETH LIGHT"

Scholars leaving Sunday School at the First Church, Bombay

AN UPWARD STEP

A typical Hindu school for girls; that is, for girls of Hindu faith, rather than for Christian girls. The seven in the middle of the front row are widows.

also largely affected Indian thought on these matters. While maxims of social justice between man and man are being searched for in the ancient and sacred books of the Indians, and are being quoted as eternal truths which have always formed a part and parcel of Indian thought and ethics, there is no doubt that Western thought and culture, which are represented, among other things, by the Christian teachings of missionary bodies, have given the immediate impact to Indian thought."

To the crucial question, "whether in India there exists any power which wields an influence on the people of this country keen enough to recognize the social needs and powerful enough to make the necessary changes," this writer gives a somewhat doubtful reply. The heads of India's religious communities cannot; the alien British government cannot; only the people themselves, if they will, can propel these reforms.

Mr. K. Natarajan, editor of the *Indian Social Reformer*, in listing certain definite social changes which have taken place, names these as the most marked: "(1) The disappearance of polygamy. (2) Remarriages of young widows, and more particularly the increasing extent to which families high up in the social scale are adopting the reform. (3) Growing number of widows' homes, and improvement in the treatment of widows. (4) Slow rise in the age of marriage, due as much to economic causes as to social reform propaganda. (5) Less prejudice to female education, and an increasing desire to send girls to school and to pay fees for their education. (6) Recognition of the importance of the depressed classes, and an earnest desire to raise them in the social scale. (7) Larger number of people traveling to foreign countries, and diminished difficulties to admission. (8) The favorable reception given by a very large section of the Hindu press and public to a bill like Mr. Bhasu's, evincing an increased repugnance to caste barriers."

Mr. Gopal Krishna Devadhar, M.A., in treating of what non-Christians have done for organized social service in the Bombay Presidency, described the work of the "Servants of India Society" during the five years of its existence. It made a striking and hopeful showing. The lines of its activity include plague relief, famine relief, a crusade to purify religious festivals, the promotion of co-operative societies, and local social service leagues. One of these at Poona maintains definite forms of educational, medical, and philanthropic service for the women.

THE PORTFOLIO

The Slave of Jesus Christ

It was in the city of Kyoto, and the time was the summer of 1875. Two men sat talking in a humble cottage that might have commanded the monthly rental of ten dollars at the most. It was specially modest for the two gentlemen who sat and talked therein, for one of them was Mr. (later Viscount) Tanaka, who was then the active head of the Department of Education of the newly formed Imperial Government, and the other was Dr. Niishima.

"I have come," Mr. Tanaka was saying, "to press a strong claim of our country upon you. You know as well as I through what a critical hour our country is passing at present. It is the one season in a thousand autumns. If ever Nippon needed her sons to come to her rescue, now is the time. I need not 'preach to the Buddha'; you know all this. You know the West, and Western civilization and its institutions; your knowledge of them would be invaluable to the government. The country has sore need of you."

Viscount Tanaka sat with Niishima and talked for three days and two nights. To all the arguments of his friend, Dr. Niishima had nothing more to say than this: "I have only one answer: my life is not my own. It belongs to Jesus Christ. Many years ago I solemnly swore to devote my entire time and effort to his cause. I cannot take back my words and my heart. I cannot do it."

As twilight was purpling on the historic hills of Kyoto, fragrant with the memory of a thousand years of culture, Viscount Tanaka arose. He had reached the end of his patience. He was a simple-hearted man. He was a patriot; he could not understand the language of the man of religion. How could he? Without the slightest hesitation he would have sacrificed all the Buddhas in the world, and his life as well, if they could but add even a trifle to the prestige and power of the state. He was disgusted with the attitude of Niishima. He was "mad, clean mad."

"Well, Niishima," he said, "I'm going. I am sorry. You are indeed the slave of Jesus Christ. Good-by."

And years ago, when I was a schoolboy in Tokyo, I heard Prof. J. D. Davis say, telling this story, that it was "the proudest title ever given to man."

The cottage in which the two men talked became the foundation of the Doshisha University of today, away and beyond the greatest Christian university in the Far East. And Dr. Niishima lived a Christian life. It stamped the age in which he lived; it colored the history of his country.

From "Christian Missions in Japan," by Adachi Kinnosuke, in the Century for September, 1911.

THE CHRONICLE

DEPARTURES

September 20. From New York, Miss Edith Blair and Miss Blanche Kelley, going to Barcelona, Spain, to teach for two years under the Woman's Board of Missions.

September 26. From Seattle, Mr. W. H. Topping. (See page 500.)

September 27. From New York, Mrs. T. D. Christie, Mrs. D. Miner Rogers and son, returning to Central Turkey Mission.

October 3. From New York, Miss Agnes Fenenga, returning to, and Miss Dora J. Mattoon to join, the Eastern Turkey Mission. (See page 500.)

October 4. From San Francisco, Dr. and Mrs. H. T. Whitney, returning to the Foochow Mission; also Miss Clara H. Dornblaser. (See page 500.)

October 7. From New York, Rev. Dr. and Mrs. Edward P. Case, to join the Eastern Turkey Mission. (See page 500.)

October 14. From Boston, Miss Delpha Davis and Miss Edith L. Douglass, to join the European Turkey Mission. (See page 501.)

October 19. From New York, Mrs. Edward Fairbank, returning to the Marathi Mission, accompanied by Rev. E. W. Felt

and Miss M. Louise Wheeler. (See page 501.)

October 19. From New York, Mr. and Mrs. L Curtis Guise. (See page 501.)

ARRIVALS ON THE FIELD

August 1. At Chihuahua, Mexico, Miss Helen A. Meserve.

August 4. At Madura, India, Mr. John W. Stanley.

August 25. At Smyrna, Turkey, Dr. and Mrs. Alexander MacLachlan.

September 7. At Marsovan, Turkey, Dr. and Mrs. Edward Riggs, Mr. Walter N. James, and Miss Isabelle C. Darrow.

September 7. At Kyoto, Japan, Rev. and Mrs. F. A. Lombard.

September 8. At Adana, Turkey, Messrs. Paul E. Nilson and J. F. Candy.

September 10. At Kobe, Japan, Miss S. A. Searle.

BIRTH

September 13. At Bloomingdale, Mich., a son to Mr. and Mrs. C. C. Fuller, of the South Africa Mission.

Not all the happy children are in America; and not all the good things grow in the United States. This picture, which is inviting in more senses than one, presents

to view James Maxwell, of Esidumbini, South Africa, and his playmates, a pair of Zulu twins.

DONATIONS RECEIVED IN SEPTEMBER

NEW ENGLAND DISTRICT

Maine

Bangor, 1st Parish Cong. ch., 75, Central Cong. ch., 75, Hammond-st. Cong. ch., 75, all toward support missionary,	225 00	
Bridgton, G. W. Rounds,	2 00	
Calais, Geo. H. Eaton,	50 00	
Harrison, Cong. ch.	5 00	
Kennebunkport, South Cong. ch., toward support missionary in India,	45 00	
Lovell, H. H. Wiley,	1 00	
Norridgewock, Friend,	5 00	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 600; State-st. Cong. ch., for work of Rev. R. A. Hume, 375; Woodfords Cong. ch., 17.97; W. P. Reeves, 5,	997 97	—1,330 97

New Hampshire

Candia, Cong. ch.	4 80	
Dunbarton, 1st Cong. ch.	10 50	
East Jaffrey, Cong. ch.	20 40	
Hill, 1st Cong. ch.	13 50	
Hillsboro, Mrs. C. W. Conn,	1 00	
Hillsboro Center, Cong. ch.	4 80	
Hollis, Cong. ch., Letitia M. Adams, for work in Japan,	5 00	
North Weare, J. L. Dow,	1 00	
Orford, Cong. ch.	20 80	
Washington, Cong. ch.	3 70	
West Stewartstown, 1st Cong. ch.	2 00	—87 50

Vermont

Barton, Cong. ch.	20 00	
Bennington, 1stCorg. ch.	50 00	
Craftsbury, North Cong. ch.	18 90	
Fair Haven, 1st Cong. ch., toward support Rev. E. A. Yarrow,	30 75	
Franklin, Cong. ch.	13 00	
Georgia, Cong. ch.	2 00	
Guilford, Cong. ch.	1 25	
North Bennington, Cong. ch.	79 08	
Orwell, 1st Cong. ch.	34 53	
Pawlet, Cong. ch.	17 50	
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow,	26 57	
Rupert, Cong. ch.	10 15	
St. Johnsbury, Miss M. T. Nesbitt,	50	
Shoreham, 1st Cong. ch.	43 22	
South Hero and Grand Isle, Cong. ch., toward support Rev. and Mrs. Wm. Hazen,	31 50	
Warren, United Cong. ch., toward support Rev. and Mrs. J. C. Miller,	17 00	
Westfield, Mrs. H. O. Miller,	1 00	
Westford, Cong. ch., of which 5 for Shaowu,	17 76	
Westminster West, Cong. ch.	14 00	
Weybridge, Cong. ch.	19 00	
Windham, Cong. ch.	21 50	—469 21

Massachusetts

Andover, Mrs. Elbert Porter,	10 00	
Ashburnham, 1st Cong. ch.	15 00	
Ballardvale, Union Cong. ch.	11 86	
Becket, 1st Cong. ch.	3 00	
Bedford, Friend,	2 48	
Boston, Armenian Evan. Cong. ch., 5; Phillips Cong. ch. (South Boston), 2; Jas. E. Clark, 100; Geo. W. Merrill, 2; Friend, 2,	111 00	
Brockton, 1st Cong. ch., Friend, 5; Eldon B. Keith, 50,	55 00	
Clinton, Ephraim McRell,	1 00	
Cummington, The Village Cong. ch., toward support Rev. Chas. T. Riggs,	8 00	
Dalton, Wm. M. Crane, 200; Chas. K. Crane, 25,	225 00	
Dedham, Julia A. Howe,	3 00	
Essex, Cong. ch.	32 56	
Everett, 1st Cong. ch.	40 00	

Florence, Paris Steere, 2 00
Granby, Cong. ch. of Christ, 15 04
Haverhill, Center Cong. ch. 49 72
Ipswich, Linebrook Cong. ch. 1 00
Leominster, F. A. Whitney, 15 00
Lincoln, Cong. ch. 155 00
Malden, Mrs. E. A. Stevens, 2 00
Millis, Cong. ch. 19 35
Milton, 1st Evan. Cong. ch., Rev. Albert D. Smith, 1 00
New Bedford, North Cong. ch. 71 85
Newbury, 1st Cong. ch. 36 26
Newburyport, Friend, 1 00
Newton, Eliot Cong. ch., 86; Mrs. Gorham D. Gilman, 10; Abby G. Speare, 2, 98 00
Newton Center, Mary H. Cornelius, 5 00
Northboro, Cong. ch. and Sab. sch. 40 00
Northbridge Center, Cong. ch. 24 00
North New Salem, Sarah E. Bullard, 50 00
Norton, Students of Wheaton Seminary, 25 00
Petersham, North Cong. ch. 3 20
Reading, Cong. ch. 27 26
Rochester, East Cong. ch. 34 00
Royalston, 1st Cong. ch. 22 88
Sharon, D. W. Pettee, 50 00
Somerville, Highland Cong. ch. 12 03
Southbridge, Cong. ch. 26 50
South Deerfield, Cong. ch. 15 54
South Hadley, Agnes E. Christie, 1 50
South Weymouth, Old South Cong. ch., 32.32; Union Cong. ch., 28, 60 32
Springfield, 1st ch. of Christ, 165.33; Olivet Cong. ch., 8.50, 173 83
Stoughton, 1st Cong. ch. 2 00
Topsfield, Cong. ch. 20 00
Upton, 1st Cong. ch. 15 99
Wellesley Hills, 1st Cong. ch. 16 83
Westfield, George L. Lewis, 10 00
West Medford, Cong. ch. 22 00
Weymouth and Braintree, Union Cong. ch. 24 43
Worcester, Plymouth Cong. ch., 25.10; E. B. Pellet, 1; Friend, 1, 27 10
———, North Essex Conference, 10 52
———, Friend, 7 00—1,712 05

Rhode Island

Bristol, 1st Cong. ch. 1 00
Davisville, Geo. Browning, 5 00
Providence, Union Cong. ch., of which 10 from Albert C. Day, 269; Mrs. Albert H. Olney, 10; F. T. Capron, 1, 280 00——286 00

Young People's Societies

New Hampshire.—Dalton, Good Will Y. P. S. C. E. 1 00
Vermont.—East Barnet, Y. P. S. C. E., for school in India, 21; Greensboro, Y. P. S. C. E., for Adana and Hadjin, 10, 31 00
Massachusetts.—Boston, Union Y. P. S. C. E., for Mt. Silinda, 30; Mill River, Y. P. S. C. E., 2; Plainfield, Y. P. S. C. E., toward support Rev. Chas. T. Riggs, 35; Stoughton, 1st Y. P. S. C. E., for work in Japan, 5; Worcester, Greendale People's Y. P. S. C. E., for Mt. Silinda, 2, 74 00
106 00

Sunday Schools

Vermont.—North Bennington, Cong. Sab. sch., Green Box Bank Co. 26 29
Massachusetts.—Essex, Cong. Sab. sch., 10; Somerville, Broadway Cong. Sab. sch., for Mt. Silinda, 30; Tyngsboro, Cong. Sab. sch., 2.65; Winchendon, North Cong. Sab. sch., for Adana, 16, 58 65
Rhode Island.—Providence, Beneficent Cong. Sab. sch. 85
85 79

MIDDLE DISTRICT

Connecticut

Chester, Cong. ch. 12 15
Derby, Edwin Hallock, 3 00
Glastonbury, Mrs. W. W. Scudder, 3 00
Haddam, Cong. ch., toward support Dr. G. C. Raynolds, 10 00
Hartford, 1st Cong. ch., 192.81; Zion Swed. Cong. ch., 25; Asylum Hill Cong. ch., Rev. Howard A. Walter, 3; Miss A. M. Manning, for work in North China, 100, 320 81
Higganum, Cong. ch. 7 00
Mansfield Center, Chas. H. Learned, 5 00
Middletown, 1st Cong. ch. 17 01
New Canaan, Cong. ch. 50 18
New Hartford, North Cong. ch. 24 00
New Haven, Martha Day Porter, 25; W. F., 1, 26 00
New Preston, Cong. ch. 80 00
Niantic, Cong. ch. 22 00
Noroton, Harriet S. Niles, 17 50
North Madison, Cong. ch. 16 61
Norwich, Friend, 1 00
Plainfield, 1st Cong. ch. 16 75
Plainville, Swed. Cong. ch., toward support Rev. and Mrs. C. E. Ewing, 5 00
Pomfret Center, Chas. W. Grosvenor, 10 00
Salisbury, Cong. ch. 25 44
Simsbury, 1st ch. of Christ, 25 00
Southbury, Edith, 250 00
South Manchester, Center Cong. ch., Wm. Ferguson, 1 00
Thomaston, Cong. ch. 15 25
Trumbull, Cong. ch. 10 19
Watertown, Amicus Causæ, 50 00
West Hartford, Special Providence, 10 50
West Haven, 1st Cong. ch. 20 85
Woodstock, 1st Cong. ch. 22 25
———, Friend, 10 00
———, Friend, 1 00—1,088 49

New York

Albany, J. C. Laing, 10; Mrs. Geo. H. Eck, 1, 11 00
Blooming Grove, Cong. ch. 46 12
Brooklyn, Clinton-av. Cong. ch., toward support Rev. L. C. Porter, 1,200; Wm. H. Spencer, 25; Ethel Eldridge, 10, 1,225 00
Buffalo, 1st Cong. ch. 550 00
Canaan, Cong. ch. 15 10
Chautauqua, Mrs. Mary L. Stanley, 20 00
East Rockaway, Bethany Cong. ch. 36 00
Lockport, Mrs. H. J. Babcock, 2 00
Newark Valley, Cong. ch. 5 80
New York, Friend, 1 00
Richford, Cong. ch. 7 00
Rochester, Edw. F. Davison, 2 00
Sinclairville, Rev. O. T. Wyman, 1 00
Willsboro, Rev. C. W. Grupe, 1 00
———, Friend, 100 00—2,033 02

New Jersey

Lawrenceville, John F. Stearns, 1 00
Maple Shade, Cong. ch. 7 00———8 00

Pennsylvania

Philadelphia, 1st Cong. ch. of Germantown, 36 00
Pittsburg, Thomas Addenbrook, 10 00———46 00

Ohio

Akron, West Cong. ch., 25; W. S. Martin, for Mindanao, 10, 35 00
Amherst, 1st Cong. ch. 6 25
Ashland, Cong. ch. 18 55
Ashtabula, Harrison Maltby, 1 00
Cleveland, Pilgrim Cong. ch., Rev. Dan F. Bradley, toward support Rev. and Mrs. A. B. DeHaan, 10; Union Cong. ch., Woman's Miss. Soc., toward support Dr. and Mrs. R. G. Moffatt, 10; Mrs. Lucie E. Ellsworth, 1, 21 00
Columbus, Plymouth Cong. ch. 26 29
Greenwich, 1st Cong. ch. 5 70
Lodi, 1st Cong. ch. 25 00
Oberlin, Kemper Fullerton, 2.15; F. Anderegg, 1; G. Frederick Wright, 1, 4 15
Toledo, 1st Cong. ch., toward support Mrs. M. W. Webster, 122.50; Central Cong. ch., 36.74; Washington-st. Cong. ch., 28.52; D. N. Trowbridge, 2, 189 76
West Williamsfield, Cong. ch. 18 00
Worcester, F. W. March, 10 00——360 70

Legacies.— Mad River, Frances J. Snodgrass, by Wm. A. Hale, Trustee, add'l, 125 00

485 70

District of Columbia

Washington, Mt. Pleasant Cong. ch. 86 00

North Carolina

Montreat, Friend, 10 00

Florida

Cocoanut Grove, Cong. ch. 5 00
St. Petersburg, Cong. ch. 15 74——20 74

Young People's Societies

CONNECTICUT.— Granby, 1st Y. P. S. C. E. 5 00
NEW YORK.— Buffalo, Plymouth Y. P. S. C. E., for Aruppukottai, 3; Broadway Tab., Y. P. S. C. E., for Harpoot, 30, 33 00

38 00

Sunday Schools

CONNECTICUT.— Haddam, Cong. Sab. sch., toward support Dr. G. C. Raynolds, 9; Center Cong. Sab. sch., for Ing-hok, 37.90, 46 90

INTERIOR DISTRICT

Alabama

Beloit, Union Cong. ch., Member, 1 00
Thorsby, Cong. ch., Mrs. M. E. Tupper, 10; Mrs. E. W. Butler, 10, 20 00——21 00

Louisiana

Jennings, 1st Cong. ch. 42 03

Texas

Dallas, Central Cong. ch. 7 95

Indiana

Michigan City, Mrs. Emeline Haddock, 1 00
Terre Haute, Plymouth Cong. ch. 6 27——7 27

Illinois

Avon, Cong. ch. 14 79
Chicago, Rogers-pk. Cong. ch., of which 5 from Rev. J. R. Nichols and Helen Nichols, 105; Mary Helmchen, 2, 107 00
Chillicothe, Plymouth Cong. ch. 33 00
Danville, 1st Cong. ch. 10 00
Dixon, Cong. ch., Rev. M. N. Clark, 1 00
Evanston, 1st Cong. ch. 300 00
Fall Creek, Zion Cong. ch., Ladies' Aid Soc. 20 00
Geneseo, 1st Cong. ch., toward support Mr. and Mrs. G. M. Newell, 5 00
Geneva, Mrs. H. L. Jones, 3 00
Godfrey, Cong. ch. 13 25
Granville, Cong. ch., toward support Mrs. Bertha Fox Dysart, 50 00
Harvey, Cong. ch. 18 00
Lyonsville, Cong. ch. 20 00
Moline, 2d Cong. ch., 30.66; J. L. Gillman, 1, 31 66
Oak Park, Rev. Edw. Gaylord, 2 00
Peoria, Union Cong. ch., Ladies' Aux. 50 00
Port Byron, Marion S. Hobart, 1 00
Princeton, H. C. Cook, 5; L. A. Anthony, 5, 10 00
Rockford, 2d Cong. ch., Ralph Emerson, to const. REV. WM. HEDGES, H. M. 100 00
Roseville, Mr. and Mrs. L. C. Axtell, 450 00
St. Charles, Cong. ch. 11 34
Stillman Valley, Cong. ch. 2 61
Whiteflock, Cong. ch. 7 40—1,261 05

Legacies.— Wataga, Wm. Turner, by Mrs. Mary E. Giles, Ex'x, 50 00

1,311 05

Michigan

Benzonia, L. P. Judson, 1 00
Buckley, Cong. ch. 12 00
Columbus, Cong. ch. 15 00
Northport, Cong. ch. 4 45——32 45

Wisconsin

Arena, 1st Cong. ch. 26 00
Beloit, 2d Cong. ch., 45.72; 1st Cong. ch., John H. Rowe, 2, 47 72
Bristol and Paris, Cong. ch. 11 00
Bruce, Cong. ch. 8 00
Burlington, Plymouth Cong. ch. 44 00
Cleveland, Cong. ch. 2 75
Eau Claire, 2d Cong. ch., 9.15; O. H. Ingram, 250, 259 15
Green Bay, Union Cong. ch. 6 00
Kenosha, Cong. ch. 52 50
La Crosse, S. Martindale, 1 00
Ladysmith, Cong. ch. 5 00
Milwaukee, Plymouth Cong. ch. 65 05
Mukwonago, Cong. ch. 12 60
Potter, Memorial Cong. ch. 5 00
Rhinelander, 1st Cong. ch. 13 50
Sparta, Cong. ch. 99 91
Springvale, Cong. ch. 24 25
Windsor, Cong. ch. 15 00——698 43

Minnesota

Barnesville, Cong. ch. 32 34
Duluth, Pilgrim Ladies' Aid Soc., Mrs. A. W. Frick, 25 00
Freeborn, Fremont M. Snyder, 1 00
Lakeland, Cong. ch. 2 50
Minneapolis, Plymouth Cong. ch., toward support Rev. A H. Clark, 152 95
Wadena, Cong. ch. 16 00
Wayzata, Cong. ch. 22 66——252 45

Iowa

Anamosa, A. G. Hejinian, 2 00
Cedar Falls, 1st Cong. ch., Mrs. Oscar Lowry, 5 00
Cedar Rapids, Eugene H. Taylor, 1 00
Church, Ger. Cong. ch. 3 50
Cromwell, Cong. ch. 25 00
Des Moines, Plymouth Cong. ch., 70; Mrs. J. F. Rollins, 1, 71 00
Gowrie, Cong. ch. 21 28
Grand View, Cong. ch. 12 25
Mitchell, Mrs. M. J. Piper, 1 00
Otho, Cong. ch. 33 75
Sioux City, Mayflower Cong. ch. 2 41
Tabor, Edith B. Chandler, 5 00
Thompson, Cong. ch. 6 65
Waucoma, Mrs. H. J. House, 25——190 09

Missouri

Kansas City, Metropolitan Tab. Cong. ch. 15 00
St. Louis, H. M. Kopplin, 2; Edgar A. McBurney, 5, 7 00
Springfield, Ger. Cong. ch. 15 00——37 00

South Dakota

Bon Homme, Cong. ch. 4 05
Canova, Cong. ch. 35 00
Parkston, Five Ger. Cong. chs. 100 00
Redfield, Cong. ch., Otto Johnson, 25 00
Valley Springs, Cong. ch. 9 87——173 92

Nebraska

Germantown, Ger. Cong. ch. 20 00
Inland, Ger. Cong. ch., of which 5 from Ladies' Aid Soc. 17 50
Olive Branch, Ger. Cong. ch. 20 00
Verdon, Cong. ch. 10 00
West Cedar Valley, Cong. ch., Rev. H. C. Halbersleben, 1 00——68 50

Kansas

Downs, Cong. ch. 5 00
Fairview, Cong. ch., of which 24.65 from Ladies' Aid Soc. 34 65
Lawrence, Plymouth Cong. ch. 25 00
Topeka, Seabrook Cong. ch., 13; Central Cong. ch., D. O. Coe, 25, 38 00
Waldron, Cong. ch., Ladies' Aid Soc. 5 00——107 65

Less.— Sylvia, Cong. ch., to cancel entry in *Herald*, October, 1910, 9 00

98 65

Wyoming

Wheatland, Mrs. D. M. McCallum, 1 00

Colorado

Denver, Harmon Cong. ch., 15; 3d Cong. ch., 10; South Broadway Cong. ch., Rev. A. H. Weitkamp, 6, 31 00
Montrose, Cong. ch. 31 50
Steamboat Springs, Cong. ch. 27 15——89 65

Young People's Societies

ALABAMA.—Beloit, Union Y. P. S. C. E., of which 1 for India and 1 for Turkey, 2 00
ARKANSAS.—Rogers, 1st Y. P. S. C. E., for Shaowu, 20 00
ILLINOIS.—Downers Grove, Y. P. S. C. E., for Aruppukottai, 10; Waukegan, 1st Y. P. S. C. E., 5; Wheaton, College Y. P. S. C. E., 5, 20 00
WISCONSIN.—Osseo, Cong. ch., Plus Ultra Circle, 10; Whitewater, Y. P. S. C. E., 2, 12 00
NEBRASKA.—Burwell, Jun. Y. P. S. C. E., for Pangchwang, 5.50; Center Cong. ch., Whatsoever Club, 2, 7 50
KANSAS.—Topeka, Central Int. Y. P. S. C. E., toward support Rev. H. A. Maynard, 10 00
71 50

Sunday Schools

ILLINOIS.—Dwight, Cong. Sab. sch., for Shaowu, 30 00
IOWA.—Iowa City, Cong. Sab. sch., Adult classes, for Adana, 3.96; Union Cong. Sab. sch., 4.31, 8 27
NORTH DAKOTA.—Elbowoods, Fort Berthold Mission Sab. sch. 1 00
39 27

PACIFIC DISTRICT

Nevada

Reno, 1st Cong. ch. 7 00

Idaho

Priest River, Cong. ch. and Sab. sch. 5 60

Washington

Bellevue, Cong. ch. 10 00
Long Branch, Cong. ch. 2 30
Seattle, Prospect Cong. ch. 12 50
Spokane, J. F. McCoy, 1 00
Walla Walla, 1st Cong. ch. 235 00——260 80

Oregon

Forest Grove, Wm. N. Ferrin, 5 00
Howell Prairie, Central Cong. ch. 4 00——9 00

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Claremont, Martha N. Hathaway, 100 00
Fresno, A. M. Tatcosian, 2 00
Haywards, Cong. ch. 10 00
Lincoln, Cong. ch. 11 00
Los Angeles, 1st Cong. ch., Mrs. Emily A. Billings, 413.85; Arthur Kelsey, 5, 418 85
Los Gatos, Carrie G. Shaw, 2 00
Nevada City, Cong. ch. 5 00
Niles, Cong. ch. 35 00
Oakland, Grace Cong. ch. 7 00
Pacific Grove, Celestia E. Boise, 5 00
Petaluma, Cong. ch. 50
Redlands, Mrs. Mary M. Farrell, 2 00
Sunol Glen, Cong. ch. 3 00
Willowbrook, Cong. ch. 62——673 97

Hawaii

Honolulu, Woman's Board of Missions of the Pacific Islands, of which 30 for Pangchwang and 30 for Mt. Silinda, 60 00

Sunday Schools

CALIFORNIA.—Oakland, Ward Memorial Sab. sch., 1.50; Pacific Grove, Mayflower Sab. sch., Young Woman's Philathea Bible class, for native teacher, Aruppukottai, 12, 13 50

MISCELLANEOUS

Canada

Sherbrooke (Quebec), Mrs. A. S. Hurd, 1 00

Turkey

Constantinople, Rev. H. S. Barnum, 3 96
Tarsus, Rev. T. D. Christie, 10 00——13 96

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For new building, girls' school, Van, 4,255 00
For salary of missionary, Western Turkey, 73 30
For new building for girls' school, Talas, 1,000 00
For salary of helper for Mrs. R. Winsor, 160 00
For repairs on building for girls' school, Uduvil, 250 00
For teacher, Paotingfu, 20 00
For salary of missionary in Spain, 300 00
For salary of missionary in Spain, 100 00—6,158 30

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 35 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Henrietta F. Brewer, Oakland, California, *Treasurer* 5 00
6,198 30

Additional Donations for Special Objects

MAINE.—Skowhegan, J. H. La Casce, for pupil, care Rev. B. K. Hunsberger, 10 00
NEW HAMPSHIRE.—Dover, 1st Parish Cong. ch., Friends, for use of Arthur J. Orner, 213.35; Pike, Bethany Cong. ch., for Mardin High School, care Rev. R. S. M. Emrich, 10; do., Aloha Club, for do., 4.27, 227 62
VERMONT.—Georgia, Cong. ch., for work, care Rev. A. W. Clark, 2.75; do., Cong. Sab. sch., for do., 2; Hinesburg, Jun. Cong. Sab. sch., for pupil, care Miss Ellen M. Blakely, 5; Sherburne, Mrs. J. E. Davis, for pupil, care Rev. Wm. Hazen, 7, 16 75
MASSACHUSETTS.—Amherst, Mrs. Horace Norton, for Abdulari Church Building, Bulgaria, 5; Boston, Y. P. S. C. E. (Roslindale), for native preacher, care Rev. E. H. Smith, 7.50; do., Mrs. A. C. Thompson, for the Annie Tracy Riggs Hospital, 50; do., Friends, by Rev. G. H. Gutterson, for Pasumalai College, care Rev. W. M. Zumbro, 4; Bridgewater, Central-sq. Cong. ch., Girls' Club, for use of Rev. J. J. Banninga, 25; Deerfield, Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 15; Everett, 1st Cong. ch., Washburn Y. P. S. C. E., for work, care Rev. E. P. Holton, 25; Fall River, Chinese Y. P. S. C. E. of Central Cong. ch., of which 70 for native preacher and 35 for Bible-woman, both care Rev. C. R. Hager, 105; Franklin, Hattie A. Daniels, for pupil, care Miss Mary L. Daniels, 5; Lee, Carl Wurtzbach, in memory of Allan Wurtzbach, toward support Robbins W. Barstow, 25; do., Friends, for Mardin High School, care Rev. R. S. M. Emrich, 12.99; Mt. Hermon, Mt. Hermon ch., for use of Rev. Harold I. Gardner, 25; New Salem, Y. P. S. C. E., toward rebuilding church in Kessab, care Rev. S. v. R. Trowbridge, 10; Newtonville, Rev. D. Brewer Eddy, for touring expenses, Adana, 150; do., Friend, of which 200 for work, care Rev. F. E. Jeffery, 50 for work, care Rev. John E. Merrill, and 25 for work, care Rev. Obed S. Johnson, 275; Northboro, Cong. Sab. sch., for orphanage, care Rev. J. H. Pettee, 5; South Acton, W. B. M. Aux., for industrial work in Oorfa, 15; Worcester, Old South Cong. Sab. sch., class 8, for pupil, care Miss Annie L. Howe, 10; ——, Friend, through Miss E. M. Stone, for *Zornitsa*, 100, 869 49
CONNECTICUT.—West Haven, Y. P. S. C. E., for native worker, care Rev. Geo. H. Hubbard, 24 00

NEW YORK. — Amsterdam, Rev. Henry T. McEwen, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 5; Binghamton, Carrie Lawrence, for completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 1; do., Mrs. M. A. Orner, 1, and friends, .25, both for do., 1.25; Brooklyn, Central Cong. ch., Zenana Band, for Shattuck School for the Blind, care Miss Lucile Foreman, 40; do., Central Cong. Sab. sch., for do., 5; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 6; do., Jack Cameron, for Oorfa orphan boys' Christmas, care Miss L. Foreman, 5; Clifton Springs, Mrs. J. A. Sanders, for pupil, care Mrs. G. G. Brown, 27; Fishers Island, Union Chapel, for work, care Miss M. E. Kinney, 50; New York, Grace H. Dodge, for work, care Rev. R. A. Hume, 600; Poughkeepsie, Edmund P. Platt, for work for young men, care Rev. H. M. Irwin, 200, 940 25

NEW JERSEY. — East Orange, Anna T. Ballantine, for pupil, care Miss M. L. Matthews, 20; Haddonfield, J. D. Lynde, for work, care Rev. E. H. Smith, 50; Jersey City, Imogene Perkins, for Mardin High School, care Rev. R. S. M. Emrich, 10, 80 00

PENNSYLVANIA. — Grove City, Friends at Bible conference, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 9; do., Rev. —— Miller, 5, Mrs. T. H. Acheson, 5, Mary M. Armstrong, 5, and R. Vincent, 1, all through do., for do., 16; Norristown, Palm Schwenkfelder ch. and Perkiomen Seminary Y. W. C. A., through Miss F. K. Heebner, for Taiku Girls' School, care Mrs. W. C. Fairfield, 258; do., Towamencin Schwenkfelder Sab. sch., through do., for do., 41; do., Flora K. Heebner, for building work, care Mrs. W. C. Fairfield, 145.71, 469 71

OHIO. — Cleveland, Hough-av. Cong. Sab. sch., Miss Frink's class, for work, care Rev. E. H. Smith, 10; Ironton, Friends, for Abdulari Church Building, Bulgaria, 2; Jersey, Pataskala, Melinda Marsh, toward equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 2.50; Kirtland, Busy Bees, for pupils, care Mrs. Etta D. Marden, 2; Lorain, 1st Cong. ch., toward completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 4.24; Oberlin, 1st Cong. ch., Mrs. P. A. Crafts, for native helper, care Rev. Geo. D. Wilder, 15; do., The Oberlin Shansi Mem. Asso., for native helper, Shansi, 83.33; do., Rev. Edw. B. Haskell, for pupils, care Miss Mary L. Matthews, 10; do., Mrs. E. F. May, toward completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 5; Springfield, 2d Lutheran ch., M. W. N. Club, for use of Irene L. Dornblaser, 10; ——, Friend, for work, care Dr. Percy T. Watson, 300, 444 07

WEST VIRGINIA. — Charleston, Julia Barber, for Abdulari Church Building, Bulgaria, 3 00

TEXAS. — Dallas, Central Cong. ch., Ladies' Miss. Soc., for Bible-woman, care Rev. C. R. Hager, 10 00

ILLINOIS. — Alton, Eunice C. Smith, for Tarsus School, care Mrs. T. D. Christie, 100; Carpentersville, 1st Cong. ch. and Sab. sch., for the Harriet May Raine Hospital, care Dr. W. L. Thompson, 24.10; Chicago, Drexel-av. Cong. Sab. sch., Chinese Dept., for country work, care Rev. C. R. Hager, 40; do., Grace Cong. Sab. sch., for native helper, care Rev. H. G. Bissell, 12.50; do., Friend, for expense of moving Pangchwang station, 10,000 10,176 60

MICHIGAN. — Beulah, Wm. Wilson, toward completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 15; Frankfort, Cong. Sab. sch., Summer Assembly, toward completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 7.42, 22 42

WISCONSIN. — Wauwatosa, Cong. ch., Wee Folks Band, for work, care Mrs. Chauncey Goodrich, 2 50

MINNESOTA. — Elk River, Meadow Vale Miss. Soc., of which 15 for pupil in American school, care Miss E. M. Atkins, and 9.75 for use of Miss E. M. Atkins, 24.75; do., Herignaz Hovagimias, for work, care Miss E. M. Atkins, 4.02; Minneapolis, 5th-av. Y. P. S. C. E., for do., 3.75; St. Cloud, Gertrude Cambell, 20, Bessie Cambell, 10, both for pupils, care Miss E. M. Atkins, 30; St. Paul, Mission Sunday school, toward completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 1.50, 64 02

MISSOURI. — Mt. Washington, Mrs. A. J. Ream, for native teacher, care Dr. G. C. Raynolds, 25; St. Louis, Pilgrim Cong. ch., for work in West Circle, Madura, 500.91; Springfield, Friends, through Miss J. L. Graf, of which 17 for kindergarten repairs and 3 for pupil, care Miss S. S. Dewey, 20, 545 91

NORTH DAKOTA. — Carrington, Cong ch., for student, care Rev. John X. Miller, 25; do., P. A. McMillan's class, for Bible-woman, care the Misses Wyckoff, 12, 37 00

SOUTH DAKOTA. — Bryant, Union Cong. ch., for native worker, care Rev. Watts O. Pye, 9 00

NEBRASKA. — Beatrice, 1st Cong. ch., for native worker, care Rev. H. G. Bissell, 90 00

KANSAS. — Oberlin, Otis L. Benton, for pupil, care Rev. J. E. Tracy, 30 00

WASHINGTON. — North Yakima, Jeanette Bridgman, for pupil, care Miss E. B. Fowler, 15; Walla Walla, 1st Cong. ch., Louis F. Anderson, for work, care Rev. C. T. Erickson, 17, 32 00

OREGON. — Forest Grove, Cong. Sab. sch., for pupil, care Rev. C. L. Storrs, Jr. 15 00

CALIFORNIA. — Corona, Y. P. S. C. E., for work, care Dr. Percy T. Watson, 35; Redlands, John T. Fisk, for student, North China Union College, 50; San Jacinto, Cong. Sab. sch., for pupil, care Dr. R. A. Hume, 9; Saratoga, 1st Cong. ch., Mr. and Mrs. J. L. Pendleton, for native agency, care Rev. H. I. Gardner, 75; do., Mr. and Mrs. C. D. Blaney, for native helper, care Miss M. H. Porter, 100, 269 00

CANADA. — Alberta, Lorna, Y. P. S. C. E., for completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 25 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For King School, care Miss Charlotte R. Willard,	60 00	
For pupils, care Miss D. L. Dewey,	51 30	
For Abbie B. Child School, care Miss E. S. Perkins,	50 00	
For pupil, care Mrs. W. O. Ballantine,	30 00	
For pupil, care Mrs. M. C. Winsor,	15 40	
For school, care Rev. H. C. Hazen,	4 00	—210 70

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer

For use of Miss Louise Peck,	49 72	
For use of Miss M. A. Ellis,	12 12	
For work, care Miss Grace Wyckoff,	15 00	
For pupil, care Mrs. M. L. Sibley,	5 00	
For pupil, care Mrs. M. L. Sibley,	5 00	——86 84

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Henrietta F. Brewer, Oakland, California,
Treasurer

For Doshisha Building Fund,	800 00	
For Doshisha Building Fund,	100 00	
For Doshisha Building Fund,	100 00	
For use of Mrs. J. H. McCann,	102 00	
For hospital furnishings, care Dr. C. F. Haas,	20 00	—1,122 00

Income D. Willis James Foundation

For construction work of various higher educational institutions, for year beginning July 1, 1911,	20,938 00
	36,770 88
Donations received in September,	54,921 59
Legacies received in September,	175 00
	55,096 59

SURVEY OF THE FIELDS, 1910–1911

By JAMES L. BARTON, Foreign Secretary

It is impossible, within the space available, to give anything like an adequate survey of the enormous work of the twenty missions of the American Board in its great world fields. This work is increasing in volume and force every year. It would be impossible in any survey within the limits of a volume to give even an adequate impression of the extent, power, and force of that work. In what follows we attempt only to touch upon a few of the salient features of the year. The work of the missions along the lines of the great fundamental departments is almost wholly omitted except as indicated by some particular and striking features.

WHO DIED IN THE LORD

The Board and its missions have suffered great loss during the year by the translation of eight of its honored missionary body. These, in the order of their ongoing, are as follows:

November 4, 1910, at Oberlin, O., *Rev. Jerome D. Davis, D.D.,* after thirty-eight years of missionary service, a pioneer missionary in Japan, the builder, with Mr. Neesima, of the Doshisha, teacher of theology, a preacher of the gospel, honored and loved by the Japanese, father of missionaries.

November 10, 1910, at Winthrop Center, Mass., *Rev. Charles A. Stanley, D.D.,* for forty-nine years a missionary of the American Board in North China, a pioneer in the planting of Christian institutions, an organizer of the Chinese for aggressive work, builder of mission stations, father of missionaries.

January 24, 1911, at Constantinople, Turkey, *Rev. Herbert M. Allen,* for eighteen years a missionary in Turkey, himself born within the empire, with profound sympathy and a clear understanding of the people, master of the language, writer and preacher of unusual force, editor of missionary periodicals.

February 2, 1911, *Miss Maria B. Poole,* for six years a missionary at Harpoot, Turkey, honored and beloved by the women and girls of that great field.

May 8, 1911, at Tokyo, Japan, *Rev. John H. DeForest, D.D.,* for thirty-seven years a missionary leader in Japan, honored as few missionaries have been honored by the official classes and believed in by all, a man of vision and of power.

June 5, 1911, at Madura City, India, *Mrs. Harriet Van Allen,* for twenty-two years a missionary of the American Board in Madura, Southern India, honored and loved by all.

August 22, 1911, *Miss Nellie N. Russell,* for twenty-one years a missionary of the American Board at Peking, China. Filled with the spirit of evangelism, crowned with Christian courtesy and grace, she won her way to the hearts of all, even of the ladies of the palace, and organized a work that will abide.

August 24, 1911, *Rev. Theodore S. Lee,* for seven years a missionary of the American Board in the Marathi Mission, India, esteemed and honored by his associates and by the natives of India, who came to love him as a brother.

The total number of years of service which these honored dead rendered in their respective fields is 198.

In addition to those who have passed to the world beyond, the year has been a remarkable one for the number of missionaries who, on account of age, health, and for other reasons, have withdrawn from the work. The large number of appointments of new missionaries cata-

logued in the Prudential Committee's report does not keep good the number of active missionaries on the field.

THE POLITICAL SITUATION

There have been no marked political upheavals in the mission fields under the American Board during the last twelve months, except in Mexico.

MEXICO

While the revolution in Mexico covered several months and was trying in the extreme to the missionaries and their work, they were at no point in any special physical peril and none of the buildings or property of this Board suffered loss. Missionaries are a unit in believing that under the new order in Mexico a larger religious liberty will be given to the people, and more emphasis will be put upon education than was done under the old régime. Order is not yet fully restored, but there is only one judgment expressed on the part of the missionaries now in the country and of Christian travelers who have recently been there, and that is that there has never been a time since our mission work began in that country when the whole situation seemed so ripe for strengthening direct Christian work of every form and in every department.

TURKEY

In spite of predictions to the contrary, constitutional government in Turkey has held firmly on its way, although not with a perfectly smooth course. The government has been threatened from the two extremes of the empire, Arabia and Albania. The endeavor of the controlling power at Constantinople to crush the ambition and hopes of the Albanians has not been successful, although it has resulted in great suffering on the part of the Albanian people. This endeavor expelled Mr. and Mrs. Erickson from Elbasan and put the school at Kortcha under Turkish surveillance. There is every indication of a change in the Turkish policy. The use of the Albanian language in Albanian schools, which has been opposed tooth and nail by the Turkish government, has now been made legal by an act of parliament. The United States government is doing all that it can for the restoration of Mr. and Mrs. Erickson to their post at Elbasan, and for securing title to the property which the American Board has there purchased as the headquarters for our mission work in Albania.

Liberty of the press, freedom of travel, and freedom of speech have been continued throughout Turkey, under certain Turkish limitations. The liberty which many of the people of Turkey thought they were to have under the new régime has not been realized, and, in fact, would have been impossible of realization.

CHINA

China has moved on in the even tenor of her ways in preparation for the institution of a full parliament and the organization of a government upon a representative basis. Progress has been more rapid than was anticipated a year ago.

The Chinese have shown a purpose and an ability in the suppression of the opium trade which were not anticipated even by their warmest friends. If the same progress of reform in this line continues for the next two or three years, it looks as if the growing of opium in China would become practically a thing of history, and under agreement made with Great Britain, it will enormously reduce the amount of opium available in the country. If China carries out her other reforms with the same spirit and persistence with which she is carrying out the opium reform, we can well

imagine the changes that are to take place in the empire within the next decade.

The disturbances in the summer and autumn in the province of Szechuan were not general, being connected with affairs pending between the people and the magistrates. The Chinese are desirous of preventing the influx of foreign capital into the empire, and unquestionably the attempt on the part of foreigners to build railroads and to manipulate large industries will lead to violent local opposition. One does not feel inclined to condemn the Chinese for their pride of national strength and power and their desire to develop their own country with their own resources.

AFRICA

In Portuguese West Africa no great change was experienced following the overthrow of the monarchy in Portugal. A closer and more friendly relation seems to exist between the Portuguese officials and the missionaries, and an apparently sincere endeavor on the part of the officials to suppress the slave traffic throughout the entire country. The coöperation of missionaries has been asked by the government. There is reason to believe, if the statement of officials in Portugal can be relied upon, that the missionary work in Portuguese Africa will receive more liberal consideration in the future than in the past. It should also be stated, in speaking of Africa, that in British South Africa, in the province of Natal, the relation between the government and the natives has been greatly improved during the year, so much so that there is every hope that former misunderstandings, leading at times to bloodshed, will not recur, that the English officials will hold the Zulus in higher respect, and that the Zulus will more deeply appreciate what is being done for them by the officials.

All these changes are leading, in every instance, to a wider outlook and opportunity for Christian work, and are bringing encouragement to the missionaries in their respective countries. Rarely in the history of missions has national unrest, which is caused by a desire of the people for larger liberty, more general education, and greater freedom of action resulted in anything but a more promising field for missionary labor.

DR. PATTON'S VISIT

The missions in Western and Central Turkey, the three missions in India and Ceylon, and the three missions in Africa have been visited during the year, in whole or in part, by the Home Secretary, Dr. Patton. Dr. Patton began his visit in midwinter in Western Turkey, and ended his tour of inspection at Benguella on September 16. He has carried courage and cheer and hope to the missionaries with whom he has come in contact in the various fields. In his visit to the West Central African Mission he was joined by Rev. Frederick B. Bridgman, of the Zulu Mission, thus constituting, by appointment of the Prudential Committee, a deputation to look into and consider, with the West African Mission, many of its urgent problems, and to aid, as far as possible, in a satisfactory solution of them.

HIGH COST OF LIVING

From every field where this Board is carrying on mission work there have come reports during the year of the increased price of commodities which go to make up the cost of living. This tendency is not confined to the year past, but covers a series of years, and is rapidly becoming more general. In some countries the rise is so sharp that it is bringing great hardship to the people themselves and is forcing the Committee to appropriate more money for the support of the missionaries and of native

workers. In the Turkish empire, with the influx of modern things and the opening up of the empire to the world, we may expect for some time yet a continued rise in the price of commodities. The same is undoubtedly true of China. The rise in India has perhaps been as sharp as in any country of the world. This increase in prices and the cost of living has direct bearing upon missionary work.

ANNIVERSARIES

On the 1st of July of this year, the South African Mission celebrated the seventy-fifth anniversary of the opening of the mission. The occasion was a memorable one. The celebration lasted for several days, and took place at three different points within the mission. The gatherings were largely attended. Through special arrangements, English officials and residents were brought into contact with Zulu Christians and students, to the great advantage of all. Many English officials expressed themselves as surprised at the unexpected ability manifested by the educated Christian Zulus. The Marathi Mission is making arrangements for the celebration of the centennial of its opening in 1913.

THE COMMISSION TO TURKEY

The American Board missions in Turkey have had a unique history. It has been necessary hitherto to advance the work in such way and with such speed as local conditions of opposition, massacre, and persecution made possible. Restriction on travel was one of the prominent features in locating educational centers. The severe censorship of the press decided upon the location and use of printing establishments. The restriction put upon the opening and conduct of schools shaped the policy of the mission in regard to education. The laws of the country with reference to Christian work for the non-Christians of the empire forced a line of operation from which it was impossible to depart. Three years ago the constitutional government was proclaimed, and many, if not all, of the galling restrictions of the earlier years were suddenly removed. At once there were raised, from all parts of the empire, questions as to the policy to be pursued in the future because of the changed conditions.

Before taking any definite steps toward shaping a permanent policy for work in Turkey, it seemed best to the Prudential Committee, as well as to the missionaries in the empire, to wait until the new régime should settle its policy with reference to many important measures which bear directly upon missionary work, as, for instance, upon religious liberty and education. It seems to all concerned that the time has now come when special investigation should be made of the situation as it exists throughout the Turkish empire, and that a general conference should be called at some central point for the discussion of the situation and the settlement of many of the now debated problems. After much correspondence with the missions, the Prudential Committee has decided to send to Turkey, the last of this year, a commission which shall investigate the work of the American Board in all parts of Turkey, visiting each station of all four missions and discussing with the missionaries on the ground the special problems that belong to that station, as well as general problems bearing upon the work as a whole.

After this investigation has been completed and the round of the stations made, covering a period of six months' travel, the plan contemplates the gathering at Constantinople of an All-Turkey Conference. The delegates to this conference will be representatives of all the stations of the Board in

Turkey and all of the special institutions connected with the Board; in addition, there will be present representatives of other missionary organizations carrying on work within the borders of the Turkish empire. Commissions within the Turkish empire are making investigations and gathering material which will serve as the basis for the discussions of the conference.

Since Constantinople is the political capital of the Mohammedan world, with Mecca and Medina both within the borders of the empire, its religious capitals, one can readily understand the importance of such a conference at this time to the entire Moslem question as well as to our own work.

As representatives of the American Board in the preliminary investigations, and later to take part in the conference, the Prudential Committee have appointed Prof. Edward C. Moore, chairman of the committee; Prof. Arthur L. Gillett, chairman of its subcommittee on work in Turkey; Dr. Morris H. Turk, pastor of the Congregational church at Natick, Mass., and the Foreign Secretary. The Woman's Board of Boston has appointed Miss Kate G. Lamson, its Foreign Secretary, and Miss Sarah Louise Day, its Treasurer, to inspect the institutions of the Woman's Board in Turkey; the Woman's Board of the Interior and the Woman's Board of the Pacific are expected to appoint delegates to inspect their work. The conference will probably assemble about July 15, 1912, and continue for from ten days to two weeks.

WORKING TOGETHER

Since the last meeting of this Board, the mission in Guam, opened in 1904 by special funds given for that purpose, has been passed over to the General Baptist Foreign Missionary Society of Indiana, which has already sent a missionary family to the islands. In view of the fact that this mission plant was secured through gifts given purely for that purpose, the Prudential Committee has transferred its property upon the island to the Baptist Missionary Society, with the understanding that it shall be used only for missionary work in Guam. In view of the great pressure for reenforcement and for larger appropriations from its old and long-established missions, the Prudential Committee did not feel justified in continuing this new mission, especially when another evangelical society was ready to take it up.

There have been correspondence and conference with the Foreign Missionary Society of the Methodist Episcopal Church North, with reference to passing to it the general work of the American Board in Spain. This society has missions in France and Italy, and in other countries of Europe, with a bishop in charge, while our Spanish Mission is wholly isolated from any other mission or work of this Board. It seems therefore fitting, since the Methodists desire to extend their work into Spain, that we should give them a full and unhampered field, letting them take charge of the work which we have established, with the understanding that they will be able to push it more aggressively than we have been able to do. This plan has the hearty approval of Mr. Gulick.

The suggestion has been made in the past that the Liebenzeller Mission of Germany should take over our work in the Marshall Islands, as it has the work in Truk and in Ponape. It has been decided during the year that the American Board shall retain the Marshall Island work. The proposal has come from the Gilbert Islands that there be closer coöperation with the London Missionary Society, operating in the southern part of the group. This plan is yet under consideration.

In Turkey, the German Hülfsbund began orphan work after the massacres of 1895 and 1896, at Marash, Harpoot, Van, and Moosh. This German society, which was first formed as a relief organization, has gradually grown in strength and in financial ability, and has greatly increased the number of its missionaries. Large plants have been established, and as the work has developed the appearance of rivalry has followed. A conference was held in Frankfurt, Germany, in May of this year, with the leaders and committee of the Hülfsbund, with a view to arriving at some basis of coöperation, so that the suggestion of rivalry or overlapping of territory might be removed. It is expected that the Hülfsbund will have delegates at the All-Turkey Conference, who will, previous to that conference, visit the stations at which their work and ours is established, together with the commission from the Prudential Committee, and it is hoped that out of this visitation and conference there will develop a method of coöperation which will add greatly to the efficiency of the work of both organizations. The suggestion has been made of a complete division of territory, the German society taking one part of the field and leaving the remainder wholly to the American Board.

The Union Theological College at Bangalore, for Southern India and Ceylon, has during the year been accepted by the Prudential Committee as a training school for advanced theological students from the Ceylon and Madura Missions. The London Missionary Society, the Board of Foreign Missions of the Reformed Church in America, the English Wesleyan Society, and United Presbyterian Society have all united with us in the support and conduct of this school. The Prudential Committee has agreed to furnish one professor on the teaching staff, the same to be appointed by the Madura Mission of the Board. This will give our Madura Mission two voting members on the board of managers. The school already has students from our Ceylon Mission.

ADMINISTRATION CHANGES

There are several points in large administrative questions which require separate mention:

Transfer of Pangchwang Station

In Shantung, North China, the station at Pangchwang is in a small Chinese village some eight miles from the Grand Canal and in the midst of one of the most populous plains of China. Within the last two years a railroad has come to Techou, twelve miles from Pangchwang, and on the Grand Canal. Techou is itself a prosperous walled city, and is rapidly developing. The village of Pangchwang has made no progress since the opening of the mission, and the missionaries feel keenly the isolation and handicap of their location. They find it difficult to get to the people who are scattered in the villages over the plain. There was a unanimous feeling among the members of the Pangchwang station that the transfer of the station to Techou would greatly strengthen the work. Techou is more accessible to various parts of the field, and so will enable the missionaries to cover much more territory in the same length of time. The mission unanimously approved the removal of the station to Techou. Mr. James Porter, who was visiting the North China Mission at the time the matter was up for discussion, promised to give, and has since given, $10,000 to the American Board to help with the expense of the transfer. Miss Mary H. Porter has added to this amount. The Prudential Committee has voted to authorize the removal of the station to Techou, where

all new buildings for which funds are in hand will be built.

Training School in West Africa

Plans are rapidly maturing for the organization of a training school for young men in West Africa, which shall be a mission institution and in which the men of that field shall be trained to go, as teachers, preachers, and industrial workers, as the case may demand, throughout that country. This school will be supported by the Canadian Congregational Missionary Society, which is coöperating with us in the work in West Africa, but the school itself will belong to the mission.

Mission Circles

In the Madura Mission a new plan has been put into operation for carrying on the work, not by stations, but by circles so laid out as to include all of the stations and outstations in connection with that mission. These "circles" are under the control of a joint committee made up of natives and missionaries. The committee in control of a circle has charge of all the work within that circle, including the making appropriations for the various institutions and departments of work. The plan is yet in its infancy, but it promises much for the future, since it brings the native worker into responsible relations to the work.

Colleges at Van and Mardin, Turkey

The educational work at both of these places has been of long standing and of steady development. The only Arabic-speaking training school which this Board conducts anywhere is at Mardin; and Van, in the eastern extremity of our Turkish missions, is far removed from any higher school of learning. The time has come, in the judgment of the missionaries at both Mardin and Van, that these institutions should be erected into colleges and their courses of instruction shaped accordingly. The Mardin school provides preachers and teachers, not only for its own field, but for other missions in Macedonia, and even in Arabian and Egyptian missions, while Van is called upon to supply educated leaders for Eastern Turkey, Southern Russia, and Western Persia. The question thus raised by the two stations has been referred for investigation to the Turkish commission.

Language Study for New Missionaries

There has been a feeling in many of the missions of the Board, and also at the Board Rooms, that there should be a more systematic and comprehensive plan in the various language zones for giving new missionaries a better opportunity to learn the vernacular or vernaculars which they are to use during their missionary life. For some years a school has been in operation in Japan for giving such instruction. Plans are now maturing for a similar school in Peking, where the Mandarin language will be taught, and for another in Southern India, where instruction will be given in the Tamil and other languages used by the missions working in that part of India. It is hoped that a similar plan can be developed for the Marathi-speaking fields of India, and possibly also for other missions. If these plans are properly developed along interdenominational lines and coöperated in by all the missionary societies interested, we can be sure that the missionaries will have more adequate opportunity to learn the vernacular and that much less time will be required therefor.

Work in Albania

The European Turkey Mission has decided upon Elbasan as the chief center for work among the Albanians in Macedonia. The plan contemplates the erection of a missionary house at Elbasan on property already purchased, to be

followed in due time by a hospital building and a school. There is a universal feeling on the part of the missionaries and of those who have traveled through the country that one of the greatest auxiliaries in gaining access to the Albanian heart will be an effective medical work, with headquarters at Elbasan.

SHALL THEY GO FORWARD

It has been frequently said that the great embarrassment under which the American Board labors is the embarrassment of the success of the work it has established. One cannot remain long in contact with any field in which work is carried on without having this fact impressed upon him with overwhelming emphasis. In most of the missions of the Board, the missionaries, facing as they do the developing opportunities on every side, which opportunities grow out of the work that the Board at great cost has established, naturally feel that the only possible thing to be done is to move forward as God seems so manifestly to open the way.

Under these circumstances, to tell them that they cannot advance because neither can adequate reënforcements be found nor can appropriations be made to meet the increased expense involved, is to make them feel almost abandoned just as they are about to gather the harvest for which they have toiled so long.

The East African missionaries, with every call to enlarge and develop their work, have repeatedly said that the Prudential Committee seems to be breaking faith with them, since they undertook that work with the understanding that the Committee was to stand back of them. When they found the work developing on every hand, and called for reënforcements to help carry the load and for more money to meet the urgent requirements, they have felt it almost a breach of faith to be told that the reënforcements cannot be sent or the money given.

The situation in East Africa but illustrates what exists in other fields, as, for instance, in the Shansi Mission in China. Probably in the last six years no station has developed more rapidly than the station at Fenchow. To the missionaries on the ground it seems as if the hand of the Lord is manifest at every turn, and that his Spirit is moving the Chinese to inquire the way of life through Christ. Under these circumstances, to tell them that there is no money to enlarge churches, or to build new places of worship where new congregations are forming, or to send new preachers into outside districts waiting to welcome the representatives of the Jesus religion, seems incredible.

These two stations are given as illustrations, and represent something of the condition that prevails in nearly all of the mission fields of this Board. In the Central Turkey Mission, and in fact throughout the Turkish empire, opportunities are opening for work among races who have hitherto been practically unapproachable. For ninety years we have labored and prayed and hoped that barriers which seemed impassable would crumble, and that opportunity would be given to pass over and speak without fear to those who have hitherto held aloof. During the last three years these opportunities have been appearing with marvelous frequency and have remained with almost unexpected persistence. It seems difficult for the people on the ground to understand why the culmination of almost a century of effort should be prevented by delay in the forward movement. There are great populations in Turkey today waiting to be approached.

The opening in Albania is only one particular phase of this large question,

but it is a phase that appeals mightily to those who know the Albanian situation, the worth and character of the Albanian himself, and the unexpected eagerness with which he now welcomes the missionary from the West, with modern education and a practical religion.

The situation in India differs but little from that in China and Turkey, to which reference has already been made. The college at Madura has reached this year what seems to be a crisis in its career. It is not a crisis that gives us alarm or uneasiness from the college side, but it does give us anxiety from the American side, because of the fact that the college opens this year with the number of its students multiplied fourfold and the demand doubly laid upon it to advance from a college of second grade to a college of first grade; in fact, every leading in the providences that surround the college seems to point in this direction. The college has reached the point where it cannot stand still, much less retreat, but where it must move forward in its development, thus meeting the requirements of the Christian work in Southern India.

In Japan there is only one voice with which the missionaries speak, a voice echoed from the Japanese leaders themselves. The missionaries tell us that if there was ever a time when it was worth while to strengthen the work in Japan in coöperation with the Japanese leaders, in the wider extension of Christian truth among all classes of the empire, that time is now. Opposition to Christianity is a thing of the past. An article in the September number of the *Century Magazine,* by a Japanese, reflects in no small measure the temper and spirit of the Japanese, who recognize the fundamental work which the missionaries have done in the empire for the development of that people. Japan is ready, but awaits our decision.

In the Philippine Islands we hold a unique position. Through special gifts and the effective coöperation of the Mindanao Medical Association of New York, the work in Davao, Mindanao, has been put upon a substantial basis through the erection of two new missionary houses and a new chapel—just now in process of construction—the supplying of a launch for the use of the missionary physician, and the building of a hospital. But the call is coming with greater emphasis from the people themselves for work in the northern part of the island, a region yet untouched but waiting for some one to come with the institutions of the gospel.

What shall we say of Mexico, coming out of its old life into a new atmosphere and with a new spirit of progress? The people, filled with the spirit of religious liberty and independent thought, are friendly toward Americans and the missionaries, and are calling for schools for their children, for a religious literature, and for simple Christian truths.

Space will not permit us to go over all the great possibilities or, in fact, to catalogue even the imperatives that confront our missionaries and the Board at this time. The very situation is a commentary upon the marvelous success of the work. It is due to the fidelity with which the task has been carried on and the persistence with which the missionaries and the Board have held to the principle that the chief work of the Board is to build up self-supporting and self-propagating Christian institutions. As the work in Turkey, especially the educational work, was no insignificant factor in preparing the way for constitutional government, so we may claim that every line of missionary work is a significant element in all progress toward reform, toward modern education and religious liberty.

ENLARGEMENT OF MISSION PLANTS

During the last four or five years, in spite of the fact that the Prudential Committee has been hampered in making appropriations for the enlargement of plants and the erection of new buildings, it is a most interesting fact that in the twenty missions of the Board there has been much progress. In classifying this progress we have made three divisions: (1) Plants secured within the last two or three years and buildings erected; (2) buildings now under construction and property in process of purchase; (3) funds in hand for new buildings and for enlargement as quickly as arrangements can be completed.

Under these three heads in all the missions of this Board, the total amount of money involved in this work of enlargement and development amounts to nearly $700,000. This includes enlargement on the part of the three Woman's Boards in their plant and equipment, as well as in the direct work of the American Board. Out of this $700,000 the Prudential Committee has made appropriations, in the period named, directly from the treasury of the Board for only $50,000, and this, in every case but one, was for houses for missionaries. Apart from the $50,000 appropriated directly from the treasury of the Board, all the balance of the large amount named has come from the Woman's Boards or from special gifts, given for the most part by individuals for the specific purposes for which they are used or are to be used. In very few instances have these specific and special gifts drawn in any appreciable degree from the regular receipts of the Board. The largest gift received for this purpose was from Mrs. John S. Kennedy, amounting to over $120,000, for the International College at Smyrna.

This enlargement includes missionaries' houses, new churches, school buildings of all kinds and grades, theological seminary buildings, hospitals, lecture halls, dormitories, etc. It is interesting to note that of the $700,000 named, $169,000 have been used within the last three years for completed plants and buildings. Almost exactly an equal sum is now being used in buildings that are in process of construction in six of the great mission fields of this Board, while the balance, or $363,000, is in hand or definitely pledged for enlargement in the immediate future. If this total amount had been twice as large as herein reported, it would not meet the imperative needs of the growing work.

EVANGELISM

The work of the year in the missions centers round evangelism, as has always been the case from the organization of this Board, and as it must center so long as the Board continues to operate in non-Christian countries. When the missionaries of this Board and the native workers associated with them cease to lay emphasis upon the presentation of the living gospel of Jesus Christ to those who do not know him, with a view to bringing them into saving relations with him, then the Board will cease to fulfill the purpose of its organization.

There has been much progress during the year in the development of the churches and in the accumulation of strength for even more aggressive work in the future; as, for instance, in Constantinople, the Vlanga Church has, after thirty years of persistent effort, obtained permission from the Turkish government to erect its church building on a site that it has owned during all these years. The money, partly paid by the people and partly from gifts from American friends, is in hand to put up a commodious building, and the work is now beginning.

A successful Armenian merchant in New York, burning with zeal for his people, has assumed entire financial responsibility for keeping in Asiatic Turkey an experienced and tried native evangelist. This evangelist goes from mission station to mission station, as the way opens, and conducts a series of meetings with great power. This work has been going on for two years, with increasingly encouraging success. All this is without cost to the American Board, but with great encouragement to the churches and to the work. In the Central Turkey Mission the Evangelical Union, backed by the strong churches in Aintab and Marash, has put evangelists of its own number into the field, to the quickening of new life in many a community.

In Japan the Japanese Missionary Society, which is preëminently an evangelistic organization, two of its main objects being the deepening of spiritual life in the existing churches and the planting of gospel institutions in the regions beyond, has had a year of successful and aggressive work.

In some parts of China there seems to be an almost phenomenal turning toward Christianity. The hold of the Chinese religions is breaking down, and at the same time there appears an increasing desire to learn about the Western religion. In Fenchow, for instance, in the Shansi Mission, the whole field seems ripe for the preaching of the gospel, with an eagerness on the part of the people to hear, and a willingness to help support the chapel and the church. In the city of Fenchow itself the old church building became so overcrowded that in the ordinary Sunday congregation there was no place for women, and many men, especially students from government schools, were not able to get within hearing distance of the preacher. A friend in California has given the money for a new and commodious church, which is now under construction, but in the meantime the outlying towns and villages, as well as the immediate suburbs of the city, are clamoring for buildings and a preacher. In the history of the work of this Board in China there probably has never been a time when the call was so loud as now for enlarging and deepening and strengthening stations already opened, for multiplying preachers and evangelists, and for increasing the number of Bible readers and station classes.

In India we meet with the same conditions. Barsi, in the Marathi Mission, a part now of the Sholapur station, has shown during the year a wonderful ripeness for advance. The awakening of India is not simply a political awakening, but an intellectual and spiritual awakening as well, presenting an opportunity for the Christian preacher for which we have sought for a generation or more. The extension movement on the part of the Marathi Mission, by which the theological faculty of Ahmednagar has gone out into the stations and districts of that great mission on evangelistic campaigns, is but an illustration of the new methods that are being brought to bear to meet the demands of the fields. The moving out of the theological school into the field is a reversal of the summer school idea that prevails in this country. It is a projection of the theological evangelizing strength and ability into the community, with results most promising. In the Madura Mission the organization of the "Circle Plan" for the Madura field has thrown upon the native pastors and Christian leaders a burden of responsibility for evangelization which they have not hitherto borne. The results are favorable. It is not only reaching the communities more directly than was possible under the old method, but it is developing a sense of responsibility on the part of the native Christians for the

evangelization of the field, which is of supreme importance.

In the East African Mission plans are being devised by the mission by which one missionary at least may be set apart as the director of the evangelizing forces in outside fields. The only reason this has not been done before is that the mission was so short-handed that it was not able to spare one of its number. It is the desire of the mission now to make the great outlying field the basis of its operation, with the use of students trained in its own schools and of Zulu evangelists brought up from Natal, and to make direct evangelism one of the most prominent and aggressive parts of its work.

In Austria the growth of the work has been strikingly encouraging during the year. There are few if any missions of the Board where the spirit of evangelism more pervades the churches. It burns like fire in the hearts of the believers, and as they scatter over the country in the regular process of earning their living, or as they seek new homes in communities yet unreached, the light shines and new congregations spring up. The movement has passed far beyond the control of the missionaries in charge, whose hearts are constantly thrilled with joy at the reports of new congregations, while at the same time there is a sense of helplessness arising from the fact that new preachers cannot be supplied and new halls provided in which the worshipers may gather.

We cannot speak of evangelism as a whole without making special mention of that phase of the work which belongs peculiarly to the women. The women evangelists who go from house to house, carrying the gospel into the homes, or who assemble the women together at central points and teach them to read the Bible and to understand its truth, or who carry the same truth into the girls' school and teach it in the kindergarten—in whatever forms women's evangelism appears, reveals itself to be one of the mightiest forces operating anywhere in the world.

In this connection it is essential that we speak of the training of young men for the ministry and of Bible-women for direct evangelistic work. The missionary can do his most effective evangelistic work in the training of others who will become the direct evangelists of their people. The missions everywhere are putting emphasis upon the importance of better trained native ministers, with an increase in the number of those who are in preparation. The demand for preachers, pastors, and evangelists is increasing throughout the whole mission field with far greater rapidity than we are producing the men and women to supply the demand. The evangelistic work can be best strengthened today throughout the fields of this Board by a more effective preparation for the training of those who in their respective countries will be the prominent leaders of their people in Christian work.

EDUCATION

It is not necessary that we speak at length of the educational work of the Board during the year. The one encouraging feature that brings new life and hope and courage to those who are giving themselves to it is the accumulation of a higher educational fund, of which $1,000,000 bears an honored name, warmly cherished in the memories of the missionaries at the front and of the American Board, the "*D. Willis James Foundation.*" The total amount of the Higher Educational Fund paid in during the year is a little over $1,100,000. The income arising from this fund has been appropriated to twenty-seven of the higher educational institutions of this Board, located in Bulgaria, Turkey, India, China, Japan, Africa, and Mexico.

The first institutions to receive direct aid are those which are training young men for the Christian ministry. The next are those collegiate institutions for both young men and women that are preparing young men for the theological training, and all for positions as teachers and leaders in various professions among their people. This fund came at a most opportune time, and the importance of its completion was never more apparent than now. The intellectual and political awakening which is sweeping over all of the countries in which these higher educational institutions are established has revealed the importance of these colleges and seminaries, as it has never been revealed before. The awakened races are turning to these institutions with a new desire and purpose, and thus they meet an ever increasingly recognized want on the part of the people themselves.

These schools are judiciously and effectively scattered throughout the great mission fields in which the Board is carrying on its work, and their power for lifting up the people, preparing efficient leaders, and permeating the newly developing society of the East with the fundamental principles of Christianity has never been so great as today. The influence of educational work in Turkey over the Moslems and over the people of Russia is increasing rapidly, while China, with its new conception of Western learning and a new consciousness of its need of all that Western institutions can give, is ready not only to receive the science of the West, but to study the religion of the West as well.

In the preparatory schools and schools of village grade, the work carried on by the missionaries is tending toward a better system, while the part which the people themselves take, in many of the fields, in the matter of support is increasing. It is not expected that the mission board will perpetually support village schools. As the Christian communities become stronger, they will be able to take over the primary education.

As has already been stated, these schools provide a great field and a permanent constituency for direct evangelistic work. In an editorial in a Moslem paper, published in Turkey some months ago, the Mohammedan editor declared that it was fatal to send Mohammedan children to Christian schools, and he based his argument upon two prime reasons: first, that while in attendance upon the school the Mohammedan pupils do not learn of Mohammedanism, therefore their Mohammedan instruction falls off; and second, they are in a Christian atmosphere, under Christian teachers, and necessarily learn about Christianity. His conclusion was that they can never train their children in Christian schools and expect them to come out good Mohammedans, even if they should escape becoming Christians.

The influence and power of the education of girls are deepening constantly throughout the entire East. The proportion of girls to boys in mission schools is increasing, showing a changing sentiment on the part of the parents with reference to women's education. Emphasis cannot be withdrawn from the importance and value of schools for girls and young women.

In the industrial lines of work there has been no marked change during the year. It is not the purpose of the Board in any case to go into manufacturing, but it has been demonstrated that there is a line of industrial training which has large value in the development of character, as in other forms of education; and in some countries, like Africa, it is deemed of still greater importance than mere academic training. The training school that is in contemplation for the West African Mission will not only give a general education to all its pupils, but will compel

the mastery of some industry or industries applicable to that part of Africa. In the Zulu Mission, also, more emphasis is to be put upon industrial training in connection with the schools at Amanzimtote, because of the judgment of the mission that a rounded, effective education for the Zulu field requires this. There is a most emphatic call from the colleges and schools in Turkey for the development of technical training in the line of agricultural schools and schools of engineering, which the new conditions in Turkey are imperatively demanding.

LITERATURE

There has been no marked change in the literary output of the missions for the year, except in the increasing amount. This covers the entire range of Christian literature, from the publication of the Bible on the mission press, as in Bulgaria, to the issuance of textbooks for the primary schools and the publication of weekly and monthly periodicals in some thirty different languages, for general circulation among Christians and non-Christians. There is a constant pressure on the part of the missions to elevate the character and tone of the literature put forth and to adapt it to the changing conditions in the countries where it is issued.

The new conditions in Turkey call loudly at the present time for special endeavor along the line of new publications. There has probably never been a time in the history of our work in Turkey when there was such opportunity as now to reach the Moslems with a properly prepared literature. The same can be said, in large measure, of China, with the awakening intelligence and the new spirit of inquiry that runs through all phases of Chinese society today; while the revolution in Mexico and the new developments there only put greater emphasis upon the demand for a better and more comprehensive literature.

The general inquiry of an awakening people can be best met, and possibly only met, by a literature prepared for the occasion. The mission press today offers new facilities for approach to those whom we are endeavoring to reach, and for the strengthening of the church, the building up of the Christian community, and the elevation of all.

HOSPITALS

It would be manifestly unfair to allow this survey to go without some allusion to the widespread and powerful department of the work of this Board represented by its hospitals and dispensaries. There is a marked demand that this arm of the service be strengthened because of its far-reaching, fundamental influence in attracting those who are otherwise unapproachable and in breaking down opposition.

New hospital buildings are now in process of construction in Marsovan, Turkey, in Foochow, China, and in Davao, Philippine Islands, and will soon be under construction in Techou, the new station in Shantung, China, and in Lintsing, as well as in East Africa. There is probably no department of mission work that yields larger returns for the expenditure of time and strength and life. There is no department of work that seems to be more fully owned of God and used by him for preparing the way, not only in towns and villages yet unapproached, but in the hearts of the people.

STATISTICS FOR THE YEAR

Small reliance can be put upon statistics as indicating the strength of missionary work or the force of spiritual movements. The missionaries themselves put little trust in mere figures. Those who are closest to the missionary

work are convinced that emphasis should be put more and more upon the working of the Spirit in the hearts of men and in the life and thought of the community, rather than upon the number of those who have separated themselves from their people or who are studying in mission schools. Nevertheless numbers cannot be ignored, and to some minds they tell practically the entire story.

The Missionary Body. There has been a slight increase during the year in the number of those who are listed as missionaries in active service, although, if we take from this list the unusually large number who, on account of health or age, are about to withdraw from the field, we find that the increase is only apparent. There has been actually a decrease during the year in the number of active missionaries in the field who draw their support directly from the treasury of the Board. We must not lose sight of the fact that in a missionary body of some six hundred the natural falling off, from age, death, and failure of health, must be somewhere from twenty-five to thirty. This last year that number has been considerably exceeded.

Less than one-third of the missionary body are ordained; a little over one-third are men, the remainder being made up of single women, who constitute just about one-third of the missionary body, and wives of missionaries. These six hundred men and women, speaking in round numbers, who stand at the forefront of the American Board work in the foreign field constitute a body second to none in the world for ability, statesmanship, foresight, devotion, and loyalty to Christ. No one who has visited them in the field and come in contact with their work will for a moment question this statement.

The Native Laborers. The work of the Board would quickly languish and fail in every department were it not for the increasing force of native laborers, who more and more assume the responsibility and burden of the work in every one of the mission fields. If there is any one phase of the work of the Board on which emphasis should be placed, it is in this department where the native laborers appear. There has been an increase of over 140 during the year in this class of workers.

Of the 4,869 native laborers connected with the work of the American Board missions, about 1,000 are ordained pastors and preachers, while the remainder are teachers, Bible-readers, etc. This great force of native laborers is widely distributed throughout the mission fields of the Board.

It should be stated in this connection that the increased strength of this native body is not due wholly to increasing numbers, but to the constant endeavor on the part of the missionaries in every field to displace at every point the weaker by the stronger. In this way the work is built up with an intensity that figures do not indicate.

The Churches. The growth in the evangelistic work, in extension at least, is revealed by the fact that a year ago we were able to report only 1,722 places in connection with our missions where regular services were held, while this year we report an addition of over 300 places, the total being 2,039. There has also been a small increase in the number of organized churches, which have received 5,283 new members on confession of faith during the year.

There are over 75,000 pupils in the 1,300 Sunday schools connected with the work of this Board, and over 170,000 who classify themselves as adherents to the church and to Christianity. Many of these constitute catechumens' classes in preparation for church membership, while others have simply cut themselves loose from their old religious life and

have become identified with Christian work and with Christian services.

Educational Work. The statistics of the educational work are necessarily unsatisfactory, since they cannot begin to give an impression of the influence in the East of the educated men and women who go out from the mission school and become a part of the native society. To say that there are 76,300 under Christian instruction in connection with the work of this Board is to express a simple fact in figures which, when interpreted into the life and thought of the East, assumes mighty proportions. Of these, 178 are under instruction in preparation for the Christian ministry; 21 of these theological students are in Turkey, 39 in India, 28 in China, and 52 in Japan.

The great mass of this student body is in village schools, where the Christian teacher comes closest to the child and to the home, and it is probably the village school that wields, on the whole, the largest direct influence. The teachers of the schools are pupils from the higher institutions, who carry into the homes which they thus reach the Christian principles under which they have themselves received instruction at the hands of the missionaries. Not far from one-half of the total number of pupils under instruction are girls.

Medical Work. The medical work of the Board is represented by 27 hospitals and 37 dispensaries. This work does not cover all of the missions of the Board, as we have no medical work in the so-called Catholic missions or in European Turkey. But, apart from these four missions mentioned, it is very widely distributed and is increasing in influence every year. Over 35,000 patients were treated in the hospitals of the Board last year, and the total number of treatments in hospitals and dispensaries was 344,000. The three great countries in which the heaviest emphasis is put upon medical work are Turkey, Africa, and China. The influence of this work can best be estimated when we know that of the 344,000 patients who have received attention at the hands of the Christian physician, large numbers, if not a majority, come from regions where there are no Christian schools or teachers. The influence of the hospital is carried back by these to their homes, and often the way is opened for the teacher to follow.

Native Contributions. Probably in the column of native contributions we find more emphatically expressed the true spirit of the native Christians in the East than at any other point. The general charge, often made against mission work, is that the native professes conversion for what he hopes to get out of it. This argument is completely overthrown by the fact that these native Christians, by accepting Christianity, are compelled to face not only persecution, but heavy demands upon their time and upon their gifts for the support and propagation of Christian work. Last year, in connection with the twenty missions of this Board, the native Christians gave, for the support of the Christian church and school, $295,360 (gold). This contribution went into the support of the native churches and the native schools. It did not come through the treasury of the Board, but was paid directly in the field for its own Christian and educational work. It is the same line of work for which the American Board has always contributed and is contributing today. The figure above quoted is an addition of $19,000 to the contributions reported a year ago, which were then of unprecedented size.

It is necessary in stating this sum to call attention to the fact that in the countries in which this money was paid the average daily wage of a workman is below twenty cents, and the salary of a professor in a college is less than $400,

while the salary of a pastor of a church or a preacher of the gospel ranges from $30 up to $200. In addition to this disparity of wages, which puts great emphasis upon the value of the sum contributed, we must also bear in mind that the church members from whom these contributions come number less than 75,000.

The facts as here set forth may well have the careful consideration of the members of our home churches as well as of critics of missions, who are wont to decry the value of native conversions. This gift averages $3.90 for every member of the Christian church connected with our missions; but when we call to mind that many of these members are children who have no money to give, and women who in the East are never expected to give anything for such a purpose, we can readily see what the average gift must be for the adult male members of the church.

Thus the work of another year closes and we face a new year, the second in the second century of the work of this Board. The progress made during the century has been marvelous. In 1811 no missionaries had gone out, no fields had been occupied, and, of course, no churches had been built or schools established. At that time no one thought that the native Christians themselves would contribute for the support of the missionary work. The century that has passed has revealed a mighty, unexpected force which has come to the support of the work in the army of native workers and in the contributions of native Christians.

We now go into the new century with great institutions established, a loyal constituency coöperating with us, opposition broken at every point, fields open and ready for the harvest, native officials even urging us on to wider occupancy and more effective work. No mission board could ever ask for a greater opportunity and more encouragement from the field itself. We can advance as rapidly as supplies are given and recruits come forward. All the machinery for advance is in operation; strategic points are occupied; the plans of the campaign are in hand; leaders are ready. We simply await the order of the church at home to move forward and occupy the land for Christ.

GENERAL SUMMARY, 1910–1911

Missions

Number of Missions	20
Number of Stations	109
Number of Outstations	1,353
Places for stated preaching	2,039

Laborers Employed

Number of ordained Missionaries (9 being Physicians)	172
Number of Male Physicians not ordained (besides 14 women)	24
Number of other Male Assistants	15
Number of Women (14 of them Physicians) (wives 192, unmarried 210)	402
Whole number of Laborers sent from this country	613
Number of Native Pastors	324
Number of Native Preachers and Catechists	657
Number of Native School-teachers	2,652
Bible-women	420
Number of other Native Laborers	816
Total of Native Laborers	4,869
Total of American and Native Laborers	5,482

The Churches

Number of Churches	574
Number of Church Members	74,550
Added during the year	5,283
Whole number from the first, as nearly as can be learned	215,706
Number in Sunday Schools	75,409

Educational Department

Number of Theological Seminaries and Training Classes	12
Students for the Ministry	178
Students in Collegiate Training	1,553
Boarding and High Schools	118
Number of Pupils in these Schools	11,548
Number of Common Schools	1,267
Number of Pupils in Common Schools	58,321
Whole number under instruction	76,353
Native Contributions, so far as reported	$299,983

A PORTION OF THE REPORT OF THE PRUDENTIAL COMMITTEE FOR THE HOME DEPARTMENT 1910-1911

A Record-Breaking Year

For the first time in the Board's history we have leaped past the million dollar mark. This was not granted in answer to fervent prayer in the Million Dollar Campaign of 1906, when we gathered at the site of the Haystack, nor last year after the Together Campaign. The budget for actual work a year ago reached the total of $954,000, in addition to the $35,585 for the debt of the year before. This year the budget for the Board's actual work reaches the total of $1,030,604, an increase of $76,000. Only six Boards in the world have a budget exceeding a million dollars. We rank fifth among the great Boards, and fourth among those of America, in our investments in foreign lands.

The Treasurer has referred to the gift of one million dollars which has already become historic as the largest gift ever made by living donors to the cause of foreign missions. It is hardly necessary in this gathering to point out that these capital funds do not subtract from the responsibility resting upon the churches since they are given for a specific purpose, and since only the income from them is available for the Board's work.

It must be believed that examples of generous and wise investment, such as have been given in the Board's past history, must inspire thousands of persons to the conviction that a legacy or conditional gift left to the Board will bring more lasting and satisfactory results than any possible investment on earth. Each one of us, whether well-to-do or of small means, ought conscientiously to consider the wisdom and the obligation of continuing our support of the Board's work for many, many years, possibly even for centuries, after we are gone.

Another record to be chronicled is that of the new candidates sent out. As will be noted later, the largest previous number in the Board's history was forty, while this year seventy-three were appointed or engaged for terms of service between October, 1910, and October, 1911. To a large measure the increased expenditure of the Board is explained by the number of appointees sent to the fields.

It should also be noted thankfully that the financial appeal issued in July was answered by the largest number of individual gifts ever sent in response to any appeal. The sending out of any special appeal seems a regrettable necessity, but it must be remembered that there are thousands of friends of the Board who are not in touch with any Congregational church, and who never hear of our condition except through this kind of personal communication. There are other thousands who already are giving through

their church channels as much as they think to be their just share. These persons are glad of an opportunity to send additional gifts directly to the Board's treasury. All such gifts have been credited to the apportionment when so requested. The fact that several thousand persons sent responses to that urgent message in July and August proves a widespread interest and eagerness to assist in meeting the Board's financial needs.

To Each His Due

It is always a happy task to render due recognition and appreciation to those who have made such notable results possible. First of all let us include in our prayerful and thankful thoughts at this moment every pastor who, through loyalty and possibly against opposition, has brought his people into larger giving and world vision; every layman who, after bearing the burden of responsibility for many years in his church, has yet once again spoken the word, taken the lead, and shared in the sacrifice which has made possible this swelling flood; every faithful friend who has helped to turn the thought of our churches or Sunday schools toward world conquest for Christ, and every individual who has sent his gift with expression of affection and regard for the Board's great service. Unto all these belong the credit and the larger share of the joy in the outcome of this glorious year, even as the responsibility is also theirs.

In an official way we must give great credit to the Apportionment Plan. A close study of the figures reveals that the strongest portion of the battle line has been in those columns headed, "Gifts from Churches and Individuals." An increase of $41,000 from those sources and from the young people added to an increase of $22,500 from the same sources in the centennial year is worthy of more than passing remark. Surely our denominational life is expressing itself in a deeper consciousness of power and of loyalty when our churches in two years have thus poured out $62,500 more than they deemed possible before their interest was stirred by the Apportionment Plan. To each his task, to each his share and no more than his share, and full credit when that share has been accomplished: these are principles which appeal to the minds of men as just and effective. Hundreds of churches that before were silent are now contributing their quota, and all because of the new spirit of team play that is animating our churches. The present transition of denominational organization will assuredly bring effectiveness and power for larger service in our beloved homeland as well as abroad if the present evidences of increasing loyalty and courage are a foretaste of what is to come. The members of the Commission, and particularly Chairman Johnson and Secretary Merrill, are giving without stint their energy and time to awaken us all to this new consciousness. May God speed their efforts!

If this statement seems to some optimistic, or suggests to any that the Plan has attained perfection, it may be whispered that we are conscious of the fact that a gap of over $200,000 yet remains between the churches' gifts and the consummation of the Plan.

Living Re-enforcements

Surely there is no one item of news so vitally important nor so eagerly greeted by the missionaries as the fact that this year we have appointed between the two Octobers seventy-three missionaries. For years our Board has scarcely held its own in the number of its workers. Other Boards are increasing their force by large percentages, while we have stood still for nearly a decade.

A glance at the picture of this year's conference reveals a sturdy group of recruits. They are men and women of genuine ability, of experience, and of caliber adequate for leadership. Several of them are scholarship men from their respective seminaries. Their arrival at their posts will be greeted by fellow-workers with joy heightened by the long delay. But the disappointing element is that even this number does not make possible the manning of advanced posts, nor yet the increase of forces in the central stations, but only the filling of gaps so long vacant that they have become a menace to the efficiency of our work and a disgrace to our denomination.

Let Oorfa be an illustration. For five years that work called for reënforcements. Miss Corinna Shattuck, like a Christian heroine of old, was brought to her grave under the crushing burden that should have been borne by at least three workers. Only this year has the man been found who can be sent to Oorfa.

It is a striking fact that of this large number only thirty of the new missionaries are going out at the Board's expense. The rest are sent by the Woman's Boards or are called at the expense of the institutions to which they go. Three are workers already on the field and now seeking full appointment for the first time. These thirty of our workers are going to fill thirty-nine vacancies in our ranks. The truth seems to be that we are not even holding our own in this regard.

Special comment should be made concerning the twenty-one who go forth for term engagements. This feature of the Board's policy has received emphasis this year. We can send single men as assistants and tutors to our educational institutions without outfit allowances, and on the single man's salary. These workers, using only English, are ready on the day of arrival to relieve our veteran leaders of much of the detail in administration, while coming into closer personal touch with student groups than has before been possible. It is worth pointing out that this policy is comparatively new and, in fact, is not followed at present by many Boards. Also that this special type of American Christian college man, direct, broad-minded, athletic, attractively social but none the less devoted, represents a most needed and valuable reënforcement to our missionary forces.

Changes in Publications

We need not dwell upon the well-known publications of the Board, but must give special mention to the History, which now appears in two new

editions, at reduced price, for the use of young people and Sunday school classes. Their sale might well be urged by pastors throughout the churches. It is suggested that pastors everywhere give a course of four or more talks upon the Board's history in Sunday evening or midweek services, and that a reading circle be organized in every church, groups of persons uniting in the purchase of the book and reading the chapters in turn. This can be made the feature of the missionary educational work of a church for one or more months with great advantage. Four popular programs based on the History are in pamphlet form.

The Envelope Series appears in new form and in changed size of page. As heretofore it will continue to present monographs upon important topics, longer than can find space in the *Missionary Herald* but shorter than require publication in book form.

The American Board News Bulletin has appeared three times in the past year and has proved itself one of the most valuable channels of publicity. After a recent issue the first three letters commenting on that particular issue were written, two by celebrated philanthropists and a third by one of the leading editors of this country. When such busy friends write personal letters commenting favorably upon the receipt of a simple four-page circular, surely more of us can spare the moment to read it. The forthcoming numbers will be from the pen of Dr. Patton and should be widely distributed in every church. We hope they may be illustrated in the coming year.

Mention should be made of the *larger publicity* given to religious and missionary affairs by the magazines this autumn. No less than sixteen of the important magazines of the country are carrying leading articles, following the suggestion of the Men and Religion Movement. Such articles as appeared in the September number of *The Century* on "Christian Missions in Japan" cannot help but prove enlightening and valuable to the constituency of all Boards, while the attacks which now and then appear do not prove harmful to the cause.

Popularity or the Devotion of the Few

The growing prominence given to the missionary movement deserves the earnest attention of every friend of missions. Two decades ago the task was joyfully borne by the few who through Christian discernment could alone sympathize with Christ's plan for the world's uplifting, and could give themselves with devotion to its fulfillment. We have seen an extensive spread of missionary interest, before deemed impossible. The laymen's banquets have been given columns of front page, scare-head type, and have figured conspicuously in Sunday supplements. The country has received an impression that missions are the focal center of the church life and of the attention of Christian men. The Kennedy bequests, Dr. Pearsons's remarkable gifts, and the foundation established by Mrs. D. Willis James and her son, Mr. Arthur C. James, have compelled men of wealth uncon-

sciously to estimate their missionary interest by expanding standards of measurement. The Exposition Movement now adds its influence toward popular acclaim.

In Boston the largest available buildings were filled for a longer space of time and by larger throngs than have ever been gathered for any purpose whatever in the region. The World in Boston was attended by 325,000 people. Frequently the tremendous crowds which pressed for entrance were unable to get inside the doors, and all of this not for a play of dangerous moral tendencies, not even for a championship series in baseball, but for a demonstration of the highest purposes and most truly Christian emotions of which man is capable. These influences must reduce the number who are indifferent to or entirely ignorant of the outstanding facts of the missionary enterprise. But a movement so *extensive* is in danger of losing the *intensive* zeal of its former friends. Let every one of us appreciate that the time will never come when the cause of world evangelization will appeal deeply to any except to those who are in the inner circle of Christian fellowship. We rejoice in the increasing number who are at least "not against us" in the fight, but we are not laying our armor off. We look forward as long as life is given us to laying upon the altar our treasure, the best fruits of American young manhood and womanhood, and the mighty destiny of the church of Christ itself, if we are ever to see him King of kings and Lord of lords on this earth.

The Future

If we count God's will as a factor in this enterprise, there is absolutely but one path opening before us. We have come through a most notable year under the blessing of God's spirit. There is every indication of encouragement that our churches mean to strengthen this great work committed to them, but *"surplus" for one year is not synonymous with "adequate support."* Our missions are doing a great work and are blessed beyond all expectation, but they are still limited and hampered in efficiency and are held back from the triumphs which they might win. Our institutions need better equipment and immediate reënforcements. At a dozen points we are facing mass movements toward Christianity, with villages by the hundred willing to accept Christ if they can be adequately taught and led.

Not everywhere might one find eagerness to hear the gospel and an entire absence of opposition. Some fields must be won by seed sowing and persistent waiting, but we actually face challenges that reach the point of embarrassment because of their openness and the ease with which whole districts can now be evangelized. We can point to hospital buildings standing vacant for the need of equipped physicians. We can show other physicians working in crude surroundings on a mud floor in rented native quarters, when a $10,000 hospital placed at their disposal could show a record of 20,000 cases treated each year. There must be men and women of wealth in our churches who will be led to make large and definite investments, possibly as memorials of some who have passed away. The time *must* come when

such investments will be eagerly *sought* as a privilege. If personal knowledge could take the place of ignorance concerning these facts, the smaller and more impersonal gifts would be transformed into large-hearted and enthusiastic investments.

In the name of the denominational loyalty which has accepted responsibility for seventy-five millions of this world's needy and ignorant children; in the name of the honored history, the treasured traditions and the effective organization of the old American Board; in the name of the Kingdom of Righteousness upon earth, reaching out with its light into darkened corners of the hearts of men and of nations; yes, and above all, in the name of Christ Jesus, the Saviour of the world, who came to win the world unto himself—by these sacred challenges our hearts shall be stirred to a larger purpose and to a more complete abandon in the blessed service of our fellowmen.

"Speak unto the People that They Go Forward."

REPORT OF THE TREASURER

For the Year Ending August 31, 1911

The Board's second century has begun auspiciously. For the first time the long-desired goal has been reached of a million dollars, and this has been done in a year when the receipts have not been swelled by any debt raising. Best of all, the increases have come largely from individuals, churches, Sunday schools, and Christian Endeavor Societies. The Board has come to its Annual Meeting the past two years without debt.

Disbursements

The total current expenditures of the Board were $1,030,604.92. The cost of the twenty missions for the year was $933,832.14, an increase of $71,963.88. Aside from missionaries' salaries and Woman's Boards' appropriations, $6,250 were added at the beginning of the year to the appropriation for general work on the field, and during the year appropriations were made for eight missionary residences. Further large sums were added also for the purchase of lands and the erection of school buildings and hospitals. For such additions to property on the field the year has been noteworthy. These additions are of permanent value and will increase the efficiency of the missions in coming years.

The combined expenses of agencies and the Young People's Department were about $2,000 less than a year ago. The cost of publications increased chiefly because of some unusual items which will not be duplicated.

The continued high cost of living in America led to an increase, to take effect March 1, in the allowances of missionaries on furlough in this country, and this added about $5,000 to the outgo for the year.

On the account of expenditures for the coöperating societies nothing was due August 31 from the Woman's Board of Missions, Boston, and the Meth-

odist Protestant Women's Society. The Woman's Board of the Interior owed the American Board $33,820.31, and the Woman's Board of the Pacific owed $3,480.83. The Canadian Congregational Foreign Missionary Society had $296.61 to its credit. The net amount due from coöperating societies was $2,253.16 more than a year ago.

The cost of administration, correspondence, agencies of all kinds, rents, publications, and all home expenses was only eight and four-fifths per cent. In other words, all but eight and four-fifths per cent went directly for the support of missionaries and the general work on the field.

Receipts

Because of the value of comparisons the usual analysis is made of the receipts:—

Gifts from churches and individuals	$379,085.20
Matured Conditional Gifts	8,691.22
Income from General Permanent Fund	21,550.48
Income from D. Willis James Foundation, and Higher Educational Work Endowment	19,997.80
Income from miscellaneous funds	30,616.65
Woman's Boards	297,869.40
Sunday schools and Christian Endeavor Societies	15,416.09
Receipts for special objects	112,806.53
Legacies	116,655.89
From estate of Solomon H. Chandler, for use as specified in the will	27,083.33
Total cash receipts	$1,029,772.59
Amount due from coöperating societies in excess of previous year	2,253.16
	$1,032,025.75

Deducting from this sum the year's expenditures, $1,030,604.92, a surplus remains for the new year, $1,420.83.

The increase for the year from Sunday schools, Christian Endeavor Societies, individuals, and churches for the Board's regular work was $41,148.78; the receipts from the Woman's Boards increased $28,846.52. This increase included $18,000 from the Woman's Board, Boston, raised during its Fiftieth Year Jubilee Meetings for a specific need.

A substantial gain in receipts from all sources was recorded during the first four months, but this gain was in large measure lost in the months immediately following, to be more than recovered in July and August. The receipts for August not only equaled but exceeded those of the corresponding month of the previous year. During July and August about 6,000 individual gifts were received, ranging from one dollar to $3,000.

There is certainly being created a new atmosphere of interest in foreign missionary work, to which the Apportionment Plan, the Laymen's Missionary Movement, and the Missionary Education Movement are all contributing. It is impossible for any one to draw the line and to determine

which of these forces is contributing the most to our gains; but it is certainly true that there is a new vision being given to men everywhere, and it is not only less difficult to raise the money for foreign missions for the regular treasury, but in this atmosphere that is being created, it has been and is going to be easier to have large gifts for colleges, hospitals, schools, and general endowment.

But with these gains we are still far short of the amount needed for the adequate support of the work on the field. Inquiry is sometimes heard, "Why should appeals be necessary since the coming of the Apportionment Plan?" The answer is: First, that all the churches have not adopted the plan; and, second, that the amount fixed by the Apportionment Commission several years ago as imperatively needed for the regular appropriations of the Board, not including the Woman's Boards, and from living donors, is $560,000. We are still $165,497 short of that amount. The Woman's Boards, under the Apportionment Plan, are entitled to receive from living donors $300,000. The receipts of the Woman's Boards from such sources for the past year have been only about $224,000, or $76,000 short of what they are entitled to receive.

Legacies

Legacies are becoming less and less a dependable quantity. The actual cash receipts from estates were only $65,465.28, the smallest sum for many years. The wisdom of establishing a Twentieth Century Fund for the averaging of legacies was never more clearly demonstrated than during the past year. Notwithstanding the gains from other sources, but for the Twentieth Century Fund we should have had a debt of about $50,000. Following the conditions established for the use of this fund, the amount available for current expenditures was determined as follows:—

The Twentieth Century Fund balance September 1, 1910, was	$273,130.76
The income for the year was	11,371.64
The legacy receipts for the year, as acknowledged in the *Missionary Herald*, were	65,465.28
Total	$349,967.68

One-third of this amount, or $116,655.89, was available for use as legacies, $51,190.61 being taken from the Twentieth Century Fund and the income of the fund. This leaves only $233,311.79 in the fund, or about $40,000 less than a year ago.

It has been deemed necessary to keep this fund at not less than $250,000, and it is expected that the fund will exist as long as the Board lasts to give steadiness to the current work of the year. There may be those who will be stirred to add now to this fund, and it is hoped that gifts may be received which will restore it to the original amount, or which will increase it materially and make it yet more effective.

Legacies are greatly to be desired, both small and large. The work will suffer materially if they are not to be counted upon as a factor in the future. There is no computing what has been and what may be accomplished for the glory of God and the good of man through such bequests.

Conditional Gifts Fund

The matured conditional gifts available for current needs, $8,691.22, were $14,971.05 less than a year ago and $47,055.78 less than two years ago. The Conditional Gift Funds now held are $776,576.07, a net increase during the year of $34,222.22.

Invested Funds

It was announced at the Annual Meeting in Boston a year ago that the Board had received a pledge for $1,000,000, and in December this sum was received from the family of the late Mr. D. Willis James, constituting the fund known as the D. Willis James Foundation. This munificent gift was made in memory of the thirty-six years of signal service rendered by Mr. James as a Corporate Member of the Board, three years of which time he served as its efficient and active Vice-President. Few have served as Corporate Members for so long a period, and none with greater ability and devotion.

In April, 1911, Dr. D. K. Pearsons added to his great gifts for education, and in celebration of his ninety-first birthday, by making a gift of $100,000 to the American Board for the Higher Educational Endowment Fund. These gifts from the family of Mr. D. Willis James and from Dr. D. K. Pearsons, with other gifts and pledges received, make $1,210,248 toward the $2,000,000 asked for the endowment of higher educational work. One of the pledges is for $100,000, the condition being that the full $2,000,000 be secured. The balance yet to be raised is greatly to be desired, for many of these institutions are in desperate need. In all probability they are ministering to a wider area, to more races, to a greater need, and at less cost than a like number of similar institutions anywhere else in the world. It is farsighted missionary statesmanship to further the welfare of these institutions. It is depressing to think of the scores of applicants who come, some of them, hundreds of miles to find the doors closed against them, and their one possible chance gone because of the limited teaching force and the lack of suitable buildings and equipment. As the disappointed ones retrace their steps to a relatively hopeless and useless life, it is to be deplored that but for a few more dollars they would receive the training which these institutions alone could give them and which would send them back to be a power for uplifting their nation and their race.

Other invested funds received during the year are the Clarke-Abbott Fund of $45,000, the income to be used for the maintenance of the Little Boys' Home, Bombay; the Atherton Fund of $25,000, the income to be used as designated by the donors from year to year; the Cutler Fund of $500, the income for the general work of the Board; the Farrington Fund of $1,361.05, the income for native work in India; the Mills Memorial Fund of $360, the income for the employment and training of native Christian workers; the Sibyl Mosley Bingham Fund of $1,000, the income for the support of a catechist in the Gilbert Islands; and the International College, Smyrna, Fund of $75,500.

A new fund of at least $100,000, or a sum that will produce an income of $5,000, is greatly needed to care for sick and disabled missionaries. With increasing frequency missionaries return to this country requiring the best medical or surgical care. The question of expense is always a difficult one.

The burden of the cost of such treatment cannot be laid upon the missionaries, and they should not feel that they are asking or receiving a special favor when they are aided in obtaining such skilled physical attention as their cases require. We owe it to our missionaries after their long years of faithful service, often far removed from the possibility of such medical treatment, and we owe it to the Board that they should be put in good physical condition and sent back as experienced workers. One member of the Prudential Committee who is in a position to see and understand this need has volunteered to give the first $5,000 toward establishing a fund of not less than $100,000 for this purpose.

Although the invested funds have increased materially (about $1,275,000) during the year, only the income is available for current work, and part of this is for specially designated purposes.

The Future Need

We do well to rejoice and to be grateful that the accounts are closed with a balance on the right side, but we cannot forget that in reaching this result many most reasonable and urgent requests from the missions have been denied. Reënforcements have been sent out, but there are still conspicuous vacancies to be filled. Some missionaries still have to live and work in unsanitary conditions. No missionaries in the world rank higher or accomplish more than those of the American Board, and their work is an increasing success; but the results could be multiplied manyfold with additional equipment and with a yet more generous support.